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THE

# MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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## THE MONTHLY CONCERT.—No. 1.

THE fathers who have had "a perfect," or even a partial "understanding of all things from the very first," respecting the origin and early history of the Monthly Concert of Prayer, even in the United States, are fast passing away; and very many now upon the active stage of life, it is believed, would be glad to see some account of the "rise and progress" of this development of Christian interest in the advancement of Christ's kingdom upon earth. Thirty-three years ago an "Historical Statement" of this kind was published in the Missionary Herald, and others have been published in different ways, and at sundry times; but most, if not all, even of the pastors who now feel much interest in the regular return of this season of united supplication and of Christian conference respecting the religious aspect of the world, would be unable to answer many of the questions arising in their own minds or addressed to them by others, respecting this meeting. Indeed, *if any man* can answer all such inquiries, he would perform a very acceptable service to many by doing so, through some channel of communication with the public.

Dr. Pond, in a work published in 1845, "The World's Salvation," says: "There is something remarkable in that spirit of prayer, which began to exhibit itself at the very commencement of the missionary movement of modern times. * * The manner in which the monthly concert of prayer came into being and was adopted, is evidence that the spirit of prayer was then very generally diffused. * * No sooner was the plan of the present monthly concert, (which originated in a small circle in England,) proposed, than it was generally and cordially welcomed. No book was needed to urge its adoption. As fast as it became known, it was received with almost universal favor, and for a long course of years, its monthly return has been greeted as an occasion most grateful to the people of God. In every land where the gospel is preached—in many lands where, till

recently, the midnight of heathenism was unbroken—the monthly concert is now observed, and we hope will continue to be observed, till the great object prayed for is fully realized, and the earth is filled with the knowledge and love of God." This general statement is doubtless in the main correct.

There is apparently no uncertainty as to the origin of the concert in that "small circle in England," (which will be referred to more particularly soon,) but other points of interest are not so clear. When and where did the observance of the concert first commence among the churches of the United States? How general is its present observance among churches of different denominations? When and with whom did the custom of taking contributions at the meeting, for missionary purposes, originate; and how general is that custom now? How far is the concert observed in other Christian lands; and do those who there attend, *give* as well as pray at the meeting? How is it even at the missionary stations of different denominations and societies, European as well as American? How far has this now become a Concert of Prayer throughout the world?

It is proposed in this and some subsequent numbers of the Herald, to make some *contributions towards* an answer to such inquiries. More than this the editor cannot do now, and he would very gladly receive information from others, in this or in other lands.

### EARLIEST MODERN CONCERTS.

The earliest attempt in modern times to secure a *general* concert among Christians, in prayer for any one object, is supposed to have originated in Scotland about the middle of the last century. In October, 1744, a number of Scotch ministers engaged to observe in their own practice, and to propose for the observance of others, for a period of two years, special seasons of prayer for the general effusion of the Holy Spirit on "all the churches of the Redeemer and on the whole habitable earth." For this purpose they agreed to set apart some season on Saturday afternoon and Sabbath morning of each week; "and more solemnly, the first Tuesday of each quarter, beginning with the first Tuesday of November then next ensuing." This plan they engaged to strive to commend to the observance of others, not by publishing, but in a more private way, by conversation and correspondence. The plan was entered upon extensively in Scotland, England, and to some extent in North America, and very soon there were many "praying societies" in various places. Before the two years expired, a memorial was agreed upon, to be printed and sent abroad, not in Scotland only but to other lands, proposing a continuance of this method of united prayer. About five hundred copies of this memorial, it appears, were sent to New England, and following the suggestions made in it, Jonathan Edwards soon published his "Humble Attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion, and the advancement of Christ's kingdom on earth;" an essay which occupies one hundred and forty octavo pages in his Works; in which he quotes a minister of Boston as saying, that the motion seems to have come from above, and to be wonderfully spreading in Scotland, England, Wales, Ireland, and North

America. It would seem, however, that the observance of this concert never became general, and did not long continue in many places; but Dr. Pond, in a note on page 245 of his little work, "The World's Salvation," already referred to, says: "It is an interesting fact, that in some congregations it *was continued* till the establishment of the present *monthly* concert." In confirmation of this statement he now writes (January 31, 1862): "The old Quarterly Concert was observed in my native church, North Wrentham, Mass., all along through my childhood and youth. Good old Mr. Cleaveland used to appoint it regularly, and the old people used to attend it. I do not know how it was conducted, but think that Mr. Cleaveland used to preach. My impression is, that it was observed by Dr. Emmons's church in Franklin, and in most of the churches of the Mendon Association, which at that time was very large." Dr. Ide, of Medway, also writes: "The old Quarterly Concert was observed in Franklin when I first came into this region. Dr. Emmons always preached on the occasion. I believe he continued to preach at these lectures until the time, or near the time, when the present concert began to be observed." And Dr. Samuel M. Worcester, of Salem, says: "My mother told me that when she was a little girl, say as early as 1792, there were meetings of prayer at Hollis, N. H., held regularly, for the promotion of the gospel in all the world. The same was true, she believed, of other churches."

### ORIGIN OF THE PRESENT MONTHLY CONCERT.

The present Monthly Concert originated with an Association of Baptist ministers, at Nottingham, England, in 1784. The son of Andrew Fuller, in the Memoir of his father, refers to his intimacy at that period with "those excellent men, Messrs. Sutcliff of Olney, and Ryland of Northampton," and says: "A pamphlet written by the celebrated President Edwards, on the importance of a general union in prayer for the revival of true religion, having found its way into their hands, was printed and diligently circulated. This was followed by a small publication, entitled, 'Persuasives to extraordinary Union in Prayer for the Revival of real Religion,' appended by Mr. Fuller to a sermon which he published about this time." "Resolutions were also passed at a meeting of the Association at Nottingham, and subsequently at similar meetings in other districts, recommending the setting apart of the first Monday evening in every month for prayer for the extension of the gospel." This was eight years before the formation of the Baptist Missionary Society, that pioneer among modern foreign missionary associations. Some extracts are then given "from Mr. Fuller's private memorandums," among which we find the following:

"May 11, 1784. Devoted this day to fasting and prayer, in conjunction with several others, who have agreed thus to spend *the second Tuesday in every other month*, to seek the revival of real religion and the extension of Christ's kingdom in the world." "July 9, 1784. Read to our friends this evening a part of Mr. Edwards's Attempt to Promote Prayer for a Revival of Religion; to excite them to the like practice." "July 12. Found earnest desire this morning, in prayer,

that God would hear our prayers, in which the churches agree to unite, for the spread of Christ's kingdom."

Dr. Ryland, in his Life of Andrew Fuller, in a note connected with these extracts from his memoranda, states that the copy of Edwards's "Humble Attempt," &c., was received from Dr. Erskine, by a friend of Mr. Fuller, April 23, 1784. He also says: "The meetings of prayer, for the revival of religion and the success of the gospel, on the first Monday in every month, had been *first* set on foot this year, at the Nottingham Baptist Association, June 3, 1784. They were recommended by the Warwickshire Association, in 1786, and adopted by some of the Independents in their neighborhood. The Western Association recommended the same practice, in 1790, which has since spread extensively through the kingdom." A writer in the Missionary Herald, for March, 1839, remarks:

"At the commencement of the present century, twelve dissenting congregations were united in a monthly meeting of this kind in London. The meeting was movable through the twelve chapels, as they are there called, or churches, being held in each successively; and it was customary to publish a table in the December number of the Evangelical Magazine, containing the place of each meeting through the ensuing year, the name of the minister who was to deliver the address, and the name of him who was to offer the prayers. After fourteen years, there were two distinct circuits through twelve churches in London. Three years later, the number of union meetings was increased to five, each revolving, as before, through twelve churches."

### Its introduction and extension in the United States.

The same writer in the Herald also says: "We have discovered no trace of the meeting in this country previous to the year 1815." But such "trace" may be discovered in the publications of the American Board. In an "Address to the Christian Public," which forms a part of the Board's third Annual Report, and is dated October, 1813, it is said:

"We take the liberty of stating in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the gospel. The same time has been devoted to the same purpose by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians who are accustomed to assemble for social prayer, consider whether this concert may not be further extended."

In the "Life and Labors of Dr. Worcester" we find it stated:

"Soon after the sailing of the missionaries," [i. e. the first missionaries of the American Board,] "the Tabernacle Church, Salem, commenced the regular observance of the Monthly Concert of prayer for foreign missions, specifically and specially in imitation of those Christians in Great Britain who, 'since missions were fitted out from that country, had observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the gospel.'"

It is obvious, however, that the observance of the concert had not very much extended among the churches previous to 1815. In January of that year, a writer in the *Panoplist* definitely proposed its observance, and urged it upon Christians and churches. He stated that it was then known to be observed "by many Christians in Europe, by some in America, and by missionaries and their families and congregations in Asia and Africa." In the Panoplist for March, of the same year, the same writer says:

"The proposal for a *Concert of Prayer*, which was stated and explained in the Panoplist for January, page 19, has been received by many Christians, both ministers and private members of our churches, with great interest. A similar proposal had been communicated by letters, to a considerable extent; and I have the pleasure of stating, that a large number of churches will commence the observance of this concert, on the first Monday of the present month."

This would seem to have been, in the United States, the inauguration of a new movement in this direction, and from that time the number of churches observing the concert very rapidly increased. An address to the patrons of the Board, published in January, 1818, says: "In the devout observance of this appointment," [for special united prayer on the first Monday of every month,] "hundreds of churches and thousands of Christians, in our land, statedly join with myriads of their brethren and sisters of other lands, in presenting their humble requests and grateful acknowledgements, through their one High Priest, to the God and Father of all." A letter published in the Herald in January, 1824, says: "Assemblies for this purpose," [the concert of prayer,] "are becoming more and more numerous throughout the Christian world;" and twenty years later Dr. Pond wrote, beautifully:

"One of the most interesting views of the world which the Christian can now take, seems to me to stand connected with this sacred concert. Suppose some angel were commissioned to travel with the great sun, in his apparent diurnal circuit around the earth, on the first Monday of every month, (and we read of an angel standing in the sun,) as he retired from the different regions, and the shades of evening followed on, what could he witness more deeply interesting to him than the little companies of Christians, here and there, assembling for their concert of prayer? In the remote East, he would first see our missionary brethren, with their native converts, gathering together in China, Borneo, and New Holland; then in Burmah, Siam, and the Indian Archipelago; then at the different stations all over India; then in Persia, and Armenia, and Syria, and along the eastern coast of Africa; then in Turkey, in Greece, and in some of the Islands of the Mediterranean Sea. In different parts of Germany, Holland, Switzerland, France, and more especially in the British Isles, he would see numerous assemblies of Christians moving spontaneously together, and uniting their prayers for the same great object. Casting his eye far southward, along the western coast of Africa, from Sierra Leone to the Cape of Good Hope, he would see little groups, of different colors, assembling to pray for the salvation of the world. Crossing the wide Atlantic, he would find numberless praying circles already convened, along the eastern shores of America, from Greenland and Labrador, through the extent of the United States, and at the mission stations in the West Indies. At numerous

points in Western America, he would see the poor natives coming together, with their teachers, to prolong the grand concert of prayer and praise. And with the various islanders of the Northern and Southern Pacific, the long, the blessed prayer-meeting would come to a close.

"Here then would be a whole day of prayer! Here actually *is*,—month after month, through the whole year, and from one year to another,—an entire twenty-four hours of *united concert prayer!* The retiring sun scarcely leaves one prayer-meeting before he lights upon another! Yes, month after month, this great globe of earth may be said to be encircled, belted with prayer; rising up like one vast cloud of incense, offered up together for the same grand object,—the evangelizing of the nations,—the conversion of the world to God! What Christian can conceive of a spectacle more deeply interesting! What view of the world can possibly be taken, more touching to the pious heart!"

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## MR. EDWARD BREATH.

The death of Mr. Breath, for many years past the printer of the Nestorian mission, at Oroomiah, was announced in the Herald for March. Edward Breath was born in the city of New York, January 22, 1808, but in 1819 the family removed to the State of Illinois. He received only a common English education, but learned the art of printing; and before he entered upon his missionary life had been editor as well as printer of newspapers, at several places in Illinois. In 1837, he was the printer of Mr. Lovejoy's paper at Alton, and though not then an anti-slavery man, determined to maintain the liberty of the press, he stood by Mr. Lovejoy's side when he was shot down by the mob. At that time he was not a professing follower of Christ, but "that sorrowful event," writes Dr. Perkins, long his associate in the missionary work, "instrumentally made him both a Christian and an anti-slavery Christian—the latter, however, of no bitter, denunciatory type." He became hopefully pious, and united with the Presbyterian church (at Alton?) in 1838, and appears to have removed to Galena at about this time. Some of his friends now urged him to prepare for the ministry, and the church at Galena proposed to afford him needed pecuniary aid. But he felt that there were serious objections to this plan, partly on account of his age; and choosing what he regarded as the next best method of serving Christ, he resolved to offer himself for service in the missionary field as a printer. The clerk of the church at Galena wrote to the Secretaries of the American Board, under date June 29, 1839, saying, in the first sentence: "The Presbyterian church in this place have directed me, as clerk of the Session, to inform you that one of their number, a printer, holds himself ready to go under your direction, to any part of the world—the jungle or the sands." His recommendations, as a man, a Christian, and a remarkably accurate, neat, ingenious and every way competent printer, were of a high order. His services were accepted; he sailed from Boston, July 21, 1839, and arrived at Oroomiah in November. In 1847, he came on a visit to the United States, was married, June 13, 1849, to Miss Sarah

Ann Young, of New York city, and re-embarked for his mission field on the 18th of the same month.

Respecting his labors, character and influence as a missionary, Dr. Perkins says, in a notice published in the *Independent:*

"He has labored indefatigably at Oroomiah, as a printer and an editor. With wonderful tact and talent he has cut and constructed our beautiful fonts of Syriac type, on the spot, from year to year, with a hand before unpracticed in that art, but which has astonished us by his rare and complete success. He has thus saved thousands of dollars to the American Board. Through his press he has issued for the Nestorians more than 80,000 volumes, including several editions of the Scriptures in Modern Syriac, thus giving to that hungering people a precious Christian literature of about 16,000,000 of pages, in a language never before printed. Mr. Breath's finely balanced and richly stored mind, and warm Christian heart, have rendered his services most invaluable in Persia, in many other ways besides the department of the press. The members of our mission proposed to him, many years ago, to receive ordination, and preach the gospel as a minister. He modestly declined the proposition, but he has in manifold ways, in faith and patience, by prayer and teaching and informal preaching, and especially by a humble, uniform walk with God, well fulfilled the work of an evangelist. He has finished his course and gone to his rest and reward, leaving in distant Persia a wife and three children, and a deeply stricken missionary band, to mourn his loss, Three dear children had preceded him—the last, 'Little Julia,' whose touching story is told by the mother in a recent tract bearing that title."

In October last, the cholera made its appearance in Oroomiah, and "contrary to all precedent," Mr. Coan writes, "it first broke out in our quarter of the town. Prudence required that we retire to our health retreat, [at Seir,] which we accordingly did." Duties in connection with their work, however, led the brethren to visit the city frequently, where they remained as short a time as possible, returning to the mountain for the night. The circumstances connected with Mr. Breath's sickness and death are related by Mr. Coan, under date November 20, as follows:

"Last week a case of outrageous oppression occurred, calculated to appeal strongly to our sympathies, and Mr. Breath interested himself much to get redress. A poor Christian girl, while picking cotton in the fields, was suddenly seized and forcibly carried off to the city, against her cries of remonstrance, by her Mussulman master, who placed her behind his servant on a horse, and rode after with his drawn sword, threatening her life if she resisted or cried for assistance. The child's distracted parents and friends came to us for help. This business detained Mr. Breath one night in the city. He came up on Saturday, the 16th, as well as usual, and on the Sabbath attended religious services. Sabbath evening, about seven o'clock, he was violently attacked, and by Monday morning the cholera had done its fearful work. He lay in a state of collapse through the day, and about six o'clock in the evening, quietly ceased to breathe. His sickness was so short and distressing that he was not able to say much, but he has left the best of witnesses in his life. Our loss is irreparable, but his gain infinite. We who have been most conversant with him the past year, have remarked that he seemed to be fast ripening for heaven.

"We all looked up to this brother for counsel and advice, and reposed great confidence in his wisdom and judgment. I cannot forbear to mention a few of the more prominent traits of his character His great modesty and diffidence forbade his ever obtruding himself or his opinions upon others. His rich Christian experience, his aptness and originality of thought, and his sound and scriptural views on the great doctrines of our holy religion, had suggested to us that he might be called of God to preach, more formally, the gospel to the Nestorians, but he refused to entertain the subject.

"He was a man of strict integrity and truthfulness. His sense of justice was so great that it led his naturally impulsive nature to speak strongly when he saw right outraged, and he watched the progress of the terrible war in our native land with intense interest. He possessed very extensive information and general intelligence; could take broad and comprehensive views of every question which came under his notice; and was also remarkably keen in his perceptions, and prompt in the execution of whatever he undertook.

"He was a stranger to malice, and harbored no unkind thought toward another; was remarkably free from selfishness, and never preferred his own ease or comfort to those of others. He was always ready to do for others, and those of us in whose families he had ministered in hours of trial, of sickness and death, can never forget his tender assiduity, thoughtfulness and gentle care.

"The world has lost a man of rare worth, society an ornament, the church a pillar, this mission a most beloved and valuable associate and co-laborer, this people, the earnest, effective labors of one who loved them, and his afflicted family a beautiful staff and support. His ancestors were among the translators of King James's edition of the Bible, and he was a devoted servant of Christ in giving the printed word, in Syriac, to this ancient people of God. The memory of our brother is blessed, he rests from his labors and his works do follow him."

Mr Cobb writes:

"It was my melancholy satisfaction to minister to our departed brother in his last hours; if satisfaction it can be called, to see all efforts for recovery fail, and watch the remorseless progress of death, in one of its most dreaded and dreadful forms. I have no doubt that *he* was fully aware of his condition from the first moment I saw him, on Monday morning, the 18th of November; yet *I* did not apprehend danger. During the morning he suffered greatly from nausea, even after the fatal vomiting had ceased, remarking that he felt 'so sick, so dreadfully sick.' Thinking that perhaps his mind might be ill at ease, I asked him whether this was the case. 'No,' he replied, 'I may be insensible; I know that I am vile, a great sinner; and if I thought that I should live a better life were I to recover, I should pray that I might do so, before I go hence and be no more. But I see no hope of this, and am ready to cast myself upon the Savior and die now, if it is his will.' Then you can cast all your cares upon Him, can you? 'Yes, all of them.'

"We needed no dying testimony, from one whose living testimony had been so perfect. He always impressed me as a deeply spiritual Christian, and for the last few months he seemed to be growing rapidly in grace. It may be more appropriate for those who have known him longer and more intimately, to speak of his modest, truthful Christian character, 'above reproach;' but I can say, as the youngest of this broken circle, that he drew our hearts to him, and our confidence reposed in him, in no common degree. We feel as though a father had been taken from us."

## ITEMS OF INTELLIGENCE.

China.—Mr. Bonney wrote from Canton, November 29: "The triennial literary examination has just closed, at which 7,000 students attended. Thirty or more died during the examination, from over exertion and intense mental excitement. When the students dispersed, several thousand copies of the Gospels and Christian books were distributed among them. These were kindly received, and will be carried to every part of the Province,—to towns and cities not yet visited by the Christian teacher. They will prepare the way for the people to hear, more understandingly, the preaching of the gospel by the living voice, when the feet of the preacher shall tread those distant paths. Meetings at my chapel are fuller than last summer, more strangers attending, and listening attentively."

Ceylon.—In October last a circular was issued by the members of the Ceylon mission, soliciting aid in the support of their benevolent operations, from English and native friends on the Island, in view of the embarrassed condition of the Board and the necessarily reduced appropriations. The spirit manifested in response to this appeal has been very gratifying. Subscriptions and donations amounting to more than $350 had been received December 9. At Colombo, in the south part of the island, a public meeting was called in November, at which resolutions were passed expressive of a readiness to show "practical sympathy," and appointing a large committee, consisting of clergymen of different denominations, civil magistrates, officers in the army, merchants and other business men, "to raise subscriptions for, correspond with, and otherwise assist the American missionaries in the Island, during the continuance of the present difficulties." This committee was also requested to form a ladies' committee for the same purpose. Members of the committee have addressed the mission in the kindest manner, soliciting information which will enable them to act more intelligently in the case, and expressing the 'sanguine hope, that the Colony will act in this matter to its credit.'

Dakotas.—Mr. Riggs mentions the addition, in January, of one person, a woman, to his church at Hazelwood, and of two, a man and his wife, to that of Dr. Williamson, at Yellow Medicine. The school under the care of Miss Huggins has seventeen pupils, from six to fifteen years of age, 'amiable, interesting, and promising.' One young lady, who had been in the school from its beginning, has entered the Ohio Female College, near Cincinnati.

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## LETTERS FROM THE MISSIONS.

### Zulu Mission.

Letter from Mr. Ireland, November 28, 1861.

*Death of Mrs. McKinney.*

Mr. Ireland writes from "Boston Saw Mills," "a lonely spot," he says, "eighty or ninety miles from any of our stations, and about thirty from Pietermaritzburg," where his family and Mr. McKinney's had been spending some weeks with reference to health. Here they had received the most kind and thoughtful attention from J. Few, Esq., the proprietor of the extensive saw-mills there, at whose house they stopped, and to whom, on other occasions also, the missionaries have been brought under great obligations. There Mr. McKinney had been sick with fever, and three of his children with measles, previous to the arrival of Mr. and Mrs. Ireland. The care and anxiety were too much for Mrs. McKinney, and she was soon prostrated by a severe attack of congestion of the lungs. Mr. Ireland writes:

Mrs. McKinney's health had been extremely delicate for more than a year, and for some months before they left home, it was quite evident that she was suffering from a pulmonary disease. For weeks she had lost her voice, so that she could only speak in a whisper. After leaving home, they went first to Pietermaritzburg, where she was under active treatment by the best physicians the country affords. They remained there six or seven weeks, and then came to this place. After the attack above alluded to, she rallied considerably, especially subsequent to our arrival, which seemed greatly to comfort her. For the first ten days we thought there was evident improvement, and she continued very much the same for another week, when she began to grow weaker and weaker. During this time she was receiving frequent visits from a physician living in the vicinity, but in view of the unfavorable change I wrote to Dr. Mann, of Pietermaritzburg, (the best physician in the colony,) entreating him to come out if possible. He came on Saturday, the 23d instant, and pronounced her case a hopeless one. He thought she might drop away at any time. The change for the worse seemed now more rapid, and on Tuesday, the 26th, at noon, she quietly breathed her last, without a groan or struggle.

Our dear departed sister belonged to that class of timid, self-depreciating, self-distrusting Christians, who never have much to say about themselves or their religious joys. Hence hers was not what might be termed a triumphant death, as that word is generally understood. She put her feet gently into the surging billows of death's dark river; but no sooner had she entered than she was safely across, and in the bosom of her Savior. Not ten minutes after we first thought her dying she had ceased to breathe. But those who knew her as we knew her, needed no glowing experience of the death-bed to satisfy us of her ample preparation for an exchange of worlds. From the first of our connection with the mission, she has ever been regarded as *the* favorite, by each and all of our mission circle, and was looked upon as a model Christian wife and mother. In these respects her missionary influence was especially happy, and will doubtless long be felt at the important station where she and her husband have labored since their return from America.

Mrs. McKinney (Fanny M. Nelson) was born at Amherst, Mass., October 7, 1817, but her home, at the time of leaving for her mission field, was Cortlandville, N. Y. She was hopefully converted and united with the church in Homer, N. Y., in 1831, was married to Mr. McKinney, February 24, 1847, and sailed with him, from Boston, on the 29th of April the same year, to join the Zulu mission.

## Shanghai Mission.—China.

### *TIENTSIN.*

### Letter from Mr. Blodget, November 4, 1861.

Mr. Blodget, it will be seen, is very earnest in his desire that the place which he has now occupied for a year, should be made a permanent station of the Board, and that more laborers should be sent without delay. It is proper to say that two young men, under appointment by the Committee, had been designated to *Northern China*, with primary reference to Tientsin, a few days before this letter was received.

#### *Importance of Tientsin as a Mission Station.*

I entreat the Committee to adopt this as one of the stations of the Board. If it is all that can be afforded, send us at least *one single missionary;* one *good man* whose heart is in the work, and who is *willing to bear his cross and follow Christ* amid these dying, nay, these dead multitudes of heathen. The climate of this place is better, I am fully persuaded, than that of any other place upon the coast of China, except that upon the Shantung promontory. The heat is intense in the summer, but even then it is

more healthy than Shanghai by far, and during the remainder of the year there is no comparison between the two places. This region is remarkably dry; that, remarkably wet and rainy. There is less east wind here than in any place I have known, and less rain.

The country to be reached from this port is immense. I have just returned from a journey up the Grand Canal to Tuh Chow, in Shantung, entering that province by the back door. In September, I went with Mr. Edkins to the Pan mountain, on the north. We speak of journeys to Shensi, and to "Lama Mian," 1,500 li north of this place,—a great mart for sheep, cattle, horses and camels, in Mongolia. We can easily reach Honan, and no missionaries are so near to the remote province of Shensi. Our books must already have reached nearly all these places. The mountainous regions of Shensi on the north-west, and of Mongolia on the north, will be extremely interesting fields of labor. The dialect of all the people is one, the colloquial mandarin. It is the spoken language of more than half the people of the whole empire. It prevails in all the provinces north of the great river Yang tse kiang, in Sz-c'huen, in Yunnan, in Kwei Chow, and in parts of Hunan and Kwang-si. This language is reduced to writing. Whatever questions may be entertained in other parts of China about colloquial writing, none are admissible here. The Bible must all be rendered into this dialect, and a literature created in it. And no open port is so favorable for this work as Tientsin. We have an eligible location for our mission, in the very heart of the city. It has required more than ten years at Fuh-chau to secure what we have here at the outset, and thirty years at Canton. I think these things should be considered.

### *The Converts.*

Moreover, I would urge the measure of blessing which God has granted to us here. On Sunday, the 3d instant, five days before my first year at Tientsin was complete, I sat down at the communion table with four native converts. I rejoice over these with trembling, yet I do rejoice and hope for them all. The poor blind man, Chàng, grows in knowledge, and is fervent in spirit. The keeper of the Chinese hospital is pleased with him, and gives him a home and food there, although his eyes are incurable. His wife is employed in administering to the females in the hospital. He exhorts all around him, and there is quite an amount of knowledge diffused among the inmates of the institution by his efforts. This is the *first* convert. The *second*, the aged man Lioh, spends his whole time in the house of the Lord, exhorting, instructing, and learning. He receives not a farthing for his services. In his recent journey with me to Tuh Chow, his expenses were paid. He was full of zeal, leaving a tract and an exhortation wherever opportunity offered. In many villages and hamlets he dropped the good seed of the kingdom. The *third*, Jung Sien Sung, is employed by Rev. Mr. Hall, an English Methodist missionary, as his personal teacher. He has not returned to his opium, is intelligent in Christian doctrine, and gives satisfaction, in a good degree, to his employer. I have increasing confidence in him. The *fourth*, an aged man, Yang, belongs to a very respectable family, and is zealous in teaching them Christian truth. He has a very clear mind, and his reports of conversations with relatives and friends show that he is in earnest, and is doing a good work. He has prayer in his family, and has no thoughts of gain for himself or others, except as godliness is gain.

The commercial importance of this place is very great. Large numbers of merchants have located here, and a foreign settlement is beginning, nearly two miles from the city. The English, French and Russians, have obtained

"concessions" of land for their respective citizens. We have no representative at court, and our citizens fall in where they can.

We suffer with our suffering country. "This day is a day of trouble, and of rebuke, and of blasphemy." Yet will we say of our Zion, in her distress, "God is in the midst of her; she shall not be moved. God shall help her, and that right early." Yet he may humble us first, and bring us very low before him.

## Mission to Eastern Turkey.

### *BITLIS.*

### LETTER FROM MR. BURBANK, NOVEMBER 26, 1861.

MR. BURBANK writes that he had spent much of the autumn in exploring the field, making long tours, preaching the gospel where no missionary had been seen before, and thus learning "how greatly the work needs more laborers and how wide is the opening." "My tour extended," he says, "over the country north and west of Lake Van, through an extensive and fertile plain called Boolanuk, and from thence to Khanoos, Erzroom and the city of Van." What he has written respecting this region, its population and religious wants, will be read with interest.

#### *Boolanuk District.*

This district is separated from Lake Van by a low, narrow range of hills, which rises at its southern extremity into a high mountain peak, called Lipan. On the north are visible the high mountains of Erzroom; on the north-east, the snowy peaks of Ararat. Through it runs the east branch of the Euphrates, passing through a gap in the mountains into Moosh plain. This is an exceedingly interesting region for the naturalist and historian, but its geology and history must not divert our attention from its present inhabitants and their religious wants. It is about fifteen hours from Bitlis—or fifty miles; a day's ride in length, and half that in breadth; and is by far the most fertile plain in this part of Turkey, Moosh not excepted. It sustains a large population. The villages are large and near each other. There are twenty Armenian villages in the plain, each having from fifty to three hundred houses, giving an average of ninety to each, and a total Armenian population of twelve thousand. To this must be added the Armenians on the north and west shores of the lake, about four thousand in number, beside the large number of Turks and Koords. Thus we see how thickly peopled the country is.

Many of the Armenians are rich, notwithstanding the depredations of the Koords, the oppressions of the Turks, and their own rude system of agriculture. One of their rich men is said to possess six hundred sheep, forty oxen, fifty buffaloes, and thirty horses; to have in his employment eighteen servants, and to raise twelve thousand bushels of wheat yearly. A visit to his threshing floors did not indicate that this is an exaggeration. This shows how abundantly able the people will be to support all the institutions of Christianity when their hearts shall have been brought under its benevolent and holy influence. Their priests and monasteries consume much of their substance, but give no return for it in spiritual things, "teaching for doctrines the commandments of men."

#### *The Religious State of the People.*

The religious condition of the people is like that of the Armenians generally. They are very superstitious and corrupt; and no wonder, for the priests are ignorant and vile, and 'like priest like people.' Seldom was a Bible or a Testament found in a village, and where such books were found, they were written in the old language, of six or eight hundred years ago. They are carefully preserved, not to be read, but are kept rolled up, sometimes in thirty or forty different pieces of various colored silk,

and are used only when the most solemn oaths are administered. As a matter of course, not even the priests know their contents; sometimes they do not know so much, even, as the number of the commandments. There are no schools, and generally only two or three men in a village can read.

Sometimes we would ask such questions as these: "How many Gods are there?" Answer. "We don't know." "Was Jesus Christ God or man, or both?" "We don't know. We know only that it is fast, or that it is not fast." Then they, in turn, would ask, "Do you keep fast?" "No. It is not written in the book—the Bible. God does not say eat no meat on Friday. He commands us not to lie, not to steal, to love our neighbor as ourself, to love Him with all the heart, and to believe on Christ, and then we shall be saved."

We have seen the people manifest great surprise at these truths, and rebuke the priests for not teaching them. But the priests turn to us and say, "Ought not the people to give us reverence!!"

*They are Ready to Listen to the Truth.*

In every village we were kindly received, in some were treated with honor, and in all found attentive listeners. Sometimes nearly the whole population assembled and remained till late in the night, to listen to the truth, though weary with the labors of the harvest field. In many places we sold copies of the Testament and Primer, and gave tracts; but of course the circulation of books cannot be great until a larger proportion of the people can read.

Several helpers ought to be sent to these villages at once; but how shall they be supported! Instead of increasing our force, we have lately dismissed two valuable helpers, for want of means to give them the small pittance necessary for their subsistence. It is no time now to say, "Retrench," when God says, "Go forward and occupy this land for me." If these souls are left to perish where will the responsibility rest? On the missionary? On the Committee? Or on the Christians of America who *can*, but *do not*, send them preachers of the gospel?

At Khanoos, Mr. Burbank writes, they saw the necessity for missionary oversight. When Baron Simon left, only a young and partially educated helper could be sent there, and some of the Protestants had become disaffected. It was hoped that 'the dissensions were happily healed,' but the people desire a settled pastor, and promise to furnish a large part of his support.

*Van.*

The Armenian population of Van is as follows: "Armenian houses, two thousand five hundred and twenty-eight; souls, thirteen thousand seven hundred and fifty-two; churches, twelve; priests, twenty-nine." "The number of Armenian villages in the Pashalic is four hundred and thirty-two; houses, ten thousand and ninety; priests, two hundred and sixty-five; monasteries, fifty-six; churches, three hundred and seventy-seven; souls, seventy-two thousand five hundred and eighty-nine. This makes a total Armenian population, in the villages and city, of eighty-six thousand three hundred and forty-one." These numbers are given by the Armenians, and without doubt are less than the truth; for they always underrate their own number, so as to reduce their proportion of the government taxes as low as possible. It would be safe to call the population ninety thousand. Add to this number the population of Bitlis, Moosh and the region around, and you will see what a large Armenian population there is yet in the centre of their once flourishing empire, the seat of their kings. The dust of the region is still sacred in their eyes, for it holds the velvet shrouded, glittering tombs of bishops, kings and queens, and the concealed standard of their armed legions. (These we saw at Varak monastery, three hours from Van.)

The people of Van have introduced many European customs; the merchants are acquainted with European commerce; and minds have been awakened from their long slumbers. Many are casting off the superstitions of their church; some for a freer license to their appetites, others from a desire to know the truth. Armenian public sentiment winks at the first class, and bitterly opposes the second; but ineffectually, for the influence of the *leaven* of truth, where it has been introduced, cannot be checked. This state of the public mind is favorable for a vigorous commencement of missionary labor. The Armenian ecclesiastics cannot again stupefy the awakened mind, and it must become infidel or Protestant. Of the two, they choose the infidel, for that is not so totally inconsistent with the obervance of their church rites.

### *Increased Effort Called For.*

It remains very much with this generation to decide which one of these movements shall prevail for centuries to come. If it is to be Protestant, the struggle must be commenced before the current is strongly set the other way. The facts in the case, and the lessons of history, render any other conclusion impossible.

Within the bounds of the ancient Armenia there is one missionary station—Bitlis—now occupied. Shall there not be others? This field is to the Turkish Empire, what New England is to the United States. Erzroom, its emporium, will answer for Boston, Bitlis for Springfield, and Van for New Haven. Would the people of New England be willing that two men at Springfield should alone become responsible for their religious instruction, and that all the rest of their ministers should be sent to monasteries, their printing presses to New Orleans, and their professors and teachers to beggary? How long would it take the two ministers at Springfield, and a few friends in here and there a village, again to supply New England with what she had lost?

Would the "Committee," if they had the care of the work, and means within their power, long delay to supply Boston with pastors, and Harvard College with professors? Eastern Turkey as much needs a Dr. Kirk in Erzroom as New England needs one in Boston. She as much needs a Dr. Bacon in Van as New England needs one in New Haven. Nay, she as much needs them as New England *would* need them if they were her only pastors. So, at least, it seems to the sons of New England now in Turkey.

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## Mission to Central Turkey.

### *MARASH.*

LETTER FROM MR. WHITE, DECEMBER 16, 1861.

THIS letter refers briefly to several topics of interest. A few extracts from it, respecting some of the persons just received to the church at Marash, will be found among the *Miscellanies* on a subsequent page.

### *Congregation—Additions to the Church—Schools.*

The members of our congregation have now returned from the villages and vineyards, so that our Sabbath audience is again from six to eight hundred. Happy also am I to be able to add, that there are some signs of the presence of God's Spirit. There is a tenderness of feeling, a mourning over the hard heart, and fervent prayer, which seem to me, without doubt, to betoken a reviving of God's work. The church is in a better state than it has been in before for months. We have recently held examinations of candidates for church membership. Sixty-eight presented themselves, of whom nineteen were approved, and yesterday were received to the fellowship of the church.

The school-house adjoining the church,

mentioned in my last, has been completed and furnished. There are two excellent school rooms, twenty-two feet square, well lighted and ventilated. One is occupied by the high school; the other by one of the common schools. There is also a room, eleven feet square, for the teacher and theological students. An examination of the high school was held in October, and the exercises in Arithmetic, Geography, Grammar, Translations, &c., were very creditable indeed. Original compositions were also read. At our out-stations there is nothing of particular importance.

### *Poverty of the Marash People.*

Reference is made to the operations of the native Home Missionary Society, which has men in three places. Zeitoon appears entirely closed, as yet, against Protestant efforts. Political changes have occurred at Marash. Khoorshood Pasha has been deposed, and for a time his successor 'did remarkably well;' examining into past wrongs, and constraining to the disgorging of large sums of money wrongfully obtained; but not properly supported at Constantinople, and surrounded by corrupt 'bribe-eating' men, 'even he is now becoming slack and his power weak.' The effort of the impoverished Government to raise money, by distributing £1,500,000 in paper, through the provinces, and compelling the people to pay for it in coin, is mentioned, (the Marash Protestant community paid 15,000 piasters,) and Mr. White then says:

This suggests another subject. We have often spoken of the poverty of the Marash people, and possibly our statements have sometimes seemed exaggerated; but I confess I have never realized until lately, how poor they are. We speak of a community of one thousand souls. It seems large; yet the entire property of this community—their houses, shops, vineyards, clothing, *every thing*—would not amount to six hundred thousand piasters, or twenty thousand dollars! Any man in America, worth twenty thousand dollars, could buy every thing possessed by the whole Marash Protestant community! This seems incredible, but it is a carefully prepared estimate, and I think within, rather than beyond the truth; no others make the amount so large. One chief reason of this, doubtless, is to be found in their heavy taxes. These, this year, including the paper tax, spoken of above, are forty thousand piasters, or one fifteenth of their entire property! Marash being a small place has to pay the soldiers' tax, and some others, which large cities, like Aleppo and Damascus, can and do refuse. I have the impression that Marash is year by year growing poorer, but on this point I cannot speak positively.

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## Mission to Western Turkey.

### *CONSTANTINOPLE.*

LETTER FROM MR. HERRICK, JANUARY 14, 1862.

### *Appeal in Behalf of the Work among Mohammedans.*

THE writer of this letter is himself the *one* missionary now devoted specially to the work among Mohammedans at Constantinople, and his earnest plea is worthy of prayerful consideration. The appeal yet comes to the churches of Christ, not from China and Turkey only, (as in this number of the Herald,) but from a perishing world, for laborers—for light.

Learning that you are intending to send out some new missionaries, I would like to say a few words to our patrons, the Board and the churches; for my heart sometimes burns within me when I look out upon this great city of the worshipers of God through another name than that "only name," always fragrant and alone acceptable, and by which we must be saved. It is now nearly or quite a human generation since those first explorations were made which led to the establishment of missions among the nominal Christians of Turkey and Persia. These missions were within the proper range of the Board's plan of labor, [for "propagating the gospel in heathen lands,"] only as being expressly designed to be a means

of gaining access to the Mussulman mind. Are our patrons keeping in view their original design, or are they losing sight of it at the very moment when the door is opening for its fulfillment? I remember the interest which was awakened among the friends of missions by reports of promising movements among Moslems, two years ago. Was that a *fruitful* interest? Was it the awakened interest of *believing, praying* souls? If so, the fact that there was not as much of real promise in some appearances as was at first supposed; the fact that some have disappointed our early and perhaps for some time cherished hopes; in short, that the first light was succeeded by a season of darkness, still brooding over us; all this should not *discourage* but *stimulate* to more persevering effort. Here are these millions of Mohammedans, needing to be shown the true path to eternal life. And upon whom so strongly as the patrons of the Board does the responsibility press, of showing them this path? Do you choose to leave to English societies, which are, by far, less advantageously circumstanced for the work than we are, this door of entrance to the Mohammedans? If so, they will doubtless enter it. They *are* entering, even now. There are missionaries of two English societies already in this capital, laboring expressly for the Moslems. But all through the interior, we have missionaries who are acquainted with the Turkish language; men better prepared to do labor for the Turks than those from another country, and working under another society, could possibly be for a long time; to say nothing of the unhappy distraction and diversion occasioned in the minds of those for whom we labor by seeing these different forms of worship, and, to some extent, of belief, among Protestant Christians themselves.

But it may be asked, Why is any urgency felt just now, on this subject? Consider a fact or two, and it will appear. Two years ago the Board had three missionaries, with native assistants, devoted expressly to laboring for Moslems at Constantinople. Now *one* missionary is the entire force. It is preposterous to say that the paucity of *results* of labor furnishes a reason for this decrease of laboring force. What if this theory had been adopted when the armies of the Union, first gathered, proved insufficient to crush out the rebellion? We must increase our force, was the universal cry. I believe it would be far better to recall the one missionary you have among this people, and leave the field to others, if you do not mean to give him at least one associate, and that speedily. If a man has great powers of endurance, he may possibly, for a time, sustain a great variety of cares and duties without breaking down, and without prejudice to permanent usefulness; but ordinarily, all that one missionary alone can safely attempt is to watch the movement of events, strengthen the things that remain, and prepare for intelligent advance when he can be supported in making it.

To expect adequate help from the other missionaries of the Board here is unreasonable, for their hands are already full. The places where we can be aided by them are the interior stations. It is imperative that a missionary to the Turks at Constantinople, at least, should be able to use the language in a style more purely *Turkish* than that heretofore used and found sufficient among the Armenians, viz., the Armeno-Turkish. The difference is not one merely of the written character. We have yet to become more intimately acquainted, also, with the real state and working of the religious element in the Turkish mind, in order to labor for them intelligently, and that our work among them may have vitality. We very much desire to follow the publication of the New Testament in a revised form, (a work now in progress here,) by that of brief practical works, adapted to the

wants of the Turks; for we believe this would be a great means of awakening inquiry and bringing them in contact with us. But this requires time and care, and should be followed up by direct effort.

Please remember, brethren, that before you can gather a harvest of matured, ripened fruit, not from that tree which is wild by nature but from that which is renewed by grace, there must be the preparation of the soil, the planting, the watchful, patient tending and watering. We ask you, then, to send at least one man to "take part of this ministry;" and to send him soon, that he may begin the acquisition of the language, and learn the nature of his work; for we believe that the Lord has "much people" in this city, only we must be awake to our responsibility, and accept and meet it in time. The work is one of *faith* and *prayer*, and will long be so; but will it not be one crowned with success, if we are faithful, in God's own good time? *Pray, believe,* and *send help.*

## *ADRIANOPLE.*

### Letter from Mr. Crane, January 9, 1862.

*Retrenchment—Christian Progress.*

It is not a little gratifying to notice, in so many letters, from different missions, intimations that the necessary retrenchment in missionary expenditure has served to quicken and deepen, among native helpers and other native brethren, a spirit of self-reliant and self-sacrificing consecration to the service of Christ; a readiness and desire to make up, as far as may be, by their own efforts, any lack of service on the part of others. The influence upon their own Christian characters, and upon the full and speedy establishment and the vigorous growth of Christian institutions among their countrymen, will be, it may well be hoped, of inestimable value. Native churches supporting their own religious and educational institutions, and vigorously prosecuting, themselves, missionary efforts, are the churches needed. They will be lights which cannot be hid, and which will not shine in vain. May the little church now formed at Adrianople be such a church. Referring to the closing of their book-store and the removal of their principal native helper, made necessary by the exigencies of the Board and previously reported, Mr. Crane writes:

In this emergency, however, it has been to us exceedingly gratifying to see the native brethren rallying around us, and endeavoring, as far as in them lay, to sustain the hearts and hands of those who are called to labor among them in spiritual things. The alacrity and warm-heartedness with which they responded, one and all, to the appeal for prayerful co-operation, more than met our expectations. It was full of encouragement and promise. Ever since our helper left, the brethren have been accustomed to meet together twice every week, for mutual conference and prayer, each in turn taking his place in conducting the services, or offering prayer when called upon. About the same time, a women's prayer meeting was also commenced by Mrs. Morse, which has been continued with more or less interest. These means, in connection with the weekly Bible-class and Sabbath services, have had their influence. We have been pleased to mark the gradual and evident advance in the truth among the brethren. Their regularity in attending on every service; their riper views of Christian doctrine and experience; and their general, uniform consistency of Christian character, have been a source of much encouragement to us, and have tended to impress us with the conviction, that if less dependence were placed, generally, on the mere machinery of missionary operations, and more upon the Spirit's quickening aid, the responsibility of failure or success could, with far more confidence, be left with the great, overruling Head. At all events, we are convinced that the development of an active, co-operative cast of piety, in the native brethren themselves, is a far more reliable means of giving solidity and permanency to evangelical sentiments and institutions among this people than all others combined. This is, if we understand their

aim, precisely what the Apostles sought to do among the churches which they were instrumental in planting. They were wont to urge upon those who were willing to acknowledge the power of the truth, their bounden duty to co-operate with them, by prayer and by every means within their power, in exemplifying and disseminating the gospel of Christ. This it was, if we mistake not, that gave the Apostolic churches such power, and spread the religion of Jesus so rapidly through the then known world. Native converts felt and endeavored to meet their personal responsibilities, in aid of those who were sent to preach the gospel.

### *A Church Formed.*

The formation of an evangelical church at Adrianople had been for some time in contemplation, but our brethren had considered it best not to be hasty in such a movement. More recently, believing that the time was near when the step should be taken, preaching and Bible class instruction have been made to bear specially upon cardinal doctrines, upon the nature and design of a church and its ordinances, and the special responsibilities and duties of its members; so that when the time came for the examination of candidates, several were found conscientiously to shrink from, rather than urge themselves for, church connection. Four men and two women were considered as suitable candidates; and, looking to future ecclesiastical relations, the native pastor of the church at Rodosto, and one of his deacons, having been invited, were present to assist in forming the church; as also were Messrs. Byington and Arms, of Eski Zagra. Mr. Crane writes:

The day at length arrived—the first Sabbath of the New Year—a day which will henceforth constitute an era in the history of the Protestant community in Adrianople. In that small upper room, our present chapel, before a full yet not crowded audience, those six native converts stood forth, and with angels and the great Searcher of hearts as witnesses, took upon themselves the solemn vows of God, to be his for time and eternity. None who then looked upon them could for a moment doubt the depth of those emotions which found expression in their earnest, tearful countenances.

Pastor Abraham remained with the brethren for several days, and it being the week of prayer for the world, interesting meetings were held every evening.

### *A Bulgarian Young Man.*

Mr. Crane next mentions the case of a lad who, for a year or more, had been the only regular *Bulgarian* attendant on the services of the missionaries. His home, from which he had been absent for one or two years, was near the Black sea, eighty or one hundred miles distant, and the letter states:

It seems that the fact of his associating with the Protestants here was, in some way, made known to his father, who from the alarming representations of the priests, determined to seek his son, and if possible to rescue him from the meshes of what he had come to believe a Jesuitical delusion. In the dead of winter, that aged man, with staff in hand, started on foot, and walked all the way to Adrianople. On his arrival, worn out and cold, he was received with filial respect and affection, shown into the little room which we had allowed the boy, who was destitute, to occupy in the chapel building, provided for with all the attention which filial love could suggest, and made as comfortable as the circumstances would allow. Night came, and as the son cleared away the supper of which both had partaken, he brought in his chafing-dish of coals, and by the light of his tallow candle sat and read and expounded to his listening parent, in his simple way, the truths he had learned from his well-thumbed Bulgarian Testament. Thus he continued to do, evening and morning, and at every leisure moment. When the Sabbath came, the son, not content to be absent from the services, invited and urged his father to accompany him, and listen for himself. He came and listened with undivided attention till the close of the service. The fears which had urged him on, over the long frozen road, began

at length to give way, and, more than half convinced of the truth, he ceased his criminations; and save from a dread of facing the priests on his return, he was content to leave his son, giving him his warm paternal blessing. He has returned to his home, carrying with him impressions of the truth never received before, and which we hope may be of lasting benefit to him and his.

## Syria Mission.

### *BEIRUT.*

LETTER FROM MR. JESSUP, JANUARY 11, 1862.

MR. JESSUP states that it has been decided by the mission to remove the girls' boarding school from Sûk el Ghûrb to Sidon. Another school for girls, supported by funds from Scotland, has been opened very near the Suk, and he remarks, "English and Prussian educational and religious enterprises are constantly increasing at Beirut and vicinity. It seems as though education would be taken out of our hands ere long." Unhappily, the religous tone of some of the institutions thus being established, is not the most satisfactory.

#### *The Churches.*

Last Sabbath, the first Sabbath of the year, we had an interesting communion season. Two persons were admitted to the fellowship of the church on profession of their faith. One was a prominent citizent of Beirut, Khowadji Nofel Effendi, a man of about forty-five, for many years clerk in the custom house of this port. He has been a constant attendant on Protestant worship for a long time, and has manifested in his life and conversation the true spirit of a humble believer. The other was a young lady, brought up in the family of Mr. Bird, of Deir el Komr, and now a teacher in the Orphan House of the Prussian Deaconesses, in Beirut. To-morrow, (January 12,) several persons are to be admitted to the church in Abeih, and Mr. Lyons writes from Sidon, that he has recently examined several candidates for admission to the church in Cana. Thus the work goes forward gradually in Syria, and we trust that those thus added to the church are "of such as shall be saved."

#### *Trouble at Ain Zehalty—Homs.*

The Protestant community at Ain Zehalty are in trouble about the church edifice which they have lately occupied, and from which all the idolatrous paraphernalia of papal worship had been removed. The new Governor of Mount Lebanon, Daood Pasha, proves to be a bigoted papist, and has surrounded himself with those who are the most bitter enemies of the Protestant religion. Since the old church edifice in Ain Zehalty passed into the hands of the Protestants, desperate efforts have been made to wrest it from them, and restore it to the Greek Catholic community, who now number only a very small minority of the village. A short time since an order was procured from Constantinople, requiring the restoration of all church edifices to their original sects. Daood Pasha immediately issued an order for the giving up of the Ain Zehalty church edifice, on or before Saturday, January 11. Khalil, the native teacher and preacher, came at once to Beirut to represent the matter. Colonel Fraser, the British Commissioner in Syria, took up the case, on the ground that the building was never the property of the Bishop, but was built by, and is still the private property of Khalil's family. The matter is still undecided, but there is little prospect of a fair decision. Daood Pasha has told Colonel Fraser, "You Protestants cannot understand how *we Catholics* feel on such subjects;" and little is to be expected of a Governor who has given himself up to the priests.

A letter received from Tripoli to-day, states that there are several new cases of enlightenment among the young men of Homs, who ask for a missionary or native helper. What shall we answer to such calls? When we are obliged to leave Tripoli itself unoccupied, what can we hope to do for Homs?

# PROCEEDINGS OF OTHER SOCIETIES.

## Evangelical Missionary Union [German] for China.

This Society is now in its twelfth year. It grew out of the visit of Gützlaff to Germany in 1850. Dr. Krummacher has been, from the first, one of its leading members. It sustains two missionaries in China, (on the main land, not far from Hongkong,) Rev. Mr. Hanspach and Rev. Dr. Göcking. It has also one young man in a course of study, preparatory to engaging in the same service. The organ of the Society, called the Evangelischer Reichsbote, is published in Berlin.

The receipts amounted to 2,267 thalers, in 1860; while the expenses were only 1,992 thalers. The balance in the treasury, January 1, 1861, was 1,789 thalers.

## Norwegian Missions.

In addition to the three ordained missionaries which the Norway Missionary Society is sustaining among the Zulus, (Rev. Mr. Schreuder being one,) it has recently sent forth another, Rev. R. P. Wettergreen. It had previously dispatched several colonists and other helpers. This Society also contemplates the building of a missionary ship.

## Basle Missionary Society.

This Society, it will be remembered, educates missionaries, and then supports a part of them in the foreign field—a large number having always been found in other spheres of labor. The Mission House had, July 4, 1861, eighty pupils. In the following month seventeen others were admitted to its privileges.

### *Graduates of the Mission House.*

The following table shows that only one third of those who have left this institution, are connected with the missions of the Society.

| Societies, &c., served. | Deceased. | At present employed. | Invalids at home. | Preachers at home. |
|---|---|---|---|---|
| Netherlands Missionary Society, | 4 | . | . | . |
| English Church Miss. Society, | 33 | 35 | 9 | . |
| North German Miss. Society, | 6 | 12 | . | . |
| Twelve other Societies, . | 8 | 10 | . | . |
| Congregations in No. America, | 7 | 66 | . | . |
| Congregations in Russia, . | 14 | 14 | 1 | . |
| Different churches, &c. . | 2 | 27 | . | . |
| Basle Missionary Society, . | 35 | 73 | 12 | 5 |
| | 109 | 237 | 22 | 5 |

### *Missionaries and Assistants.*

The subjoined table will indicate the number of laborers, European and native, who are in the different fields occupied by the Society.

| | India. | Africa. | China. |
|---|---|---|---|
| Ordained missionaries in the field, | 33 | 12 | 3 |
| Unordained laborers in the field, | 10 | 10 | . |
| Female assistant missionaries do. | 25 | 16 | 1 |
| Missionaries at home, ordained or not, | 9 | 2 | . |
| Female assist. missionaries at home, | 5 | 2 | . |
| Native helpers, . . . . | 63 | 23 | 4 |
| Native female teachers, . . | 17 | . | . |
| Heathen teachers, . . . | 49 | . | . |

### *Members of the Congregations.*

The results of the labor already performed by the different missions will appear, in part, from the following statistics.

| | 1860. | 1861. | Increase. | Decrease. |
|---|---|---|---|---|
| India—Canara, . . . | 913 | 975 | 62 | . |
| South Mahratta, . | 259 | 255 | . | 4 |
| Malabar, . . | 1,273 | 1,359 | 86 | . |
| Neilgherry, . . | 36 | 37 | 1 | . |
| Kurg, . . . | 67 | 102 | 35 | . |
| | 2,548 | 2,728 | 184 | 4 |
| Africa—Akra, . . . | 272 | 284 | 12 | . |
| Adangme, . . | 12 | 41 | 29 | . |
| Akuapem, . . | 204 | 259 | 55 | . |
| Akem, . . . | 13 | 7 | . | 6 |
| | 501 | 591 | 96 | 6 |
| China, . . . . | 164 | 159 | . | 5 |

### *Schools.*

The educational statistics of the missions are brought together in the subjoined table.

| | India. | West Africa. | China. |
|---|---|---|---|
| Catechist scholars, . . . | 33 | 32 | . |
| Pupils in seminaries for boys, . | 115 | 52 | . |
| Pupils in seminaries for girls, . | 214 | 85 | . |
| Boys in the congregation schools, | 233 | 197 | 21 |
| Girls in the congregation schools, | 84 | 88 | . |
| English pupils, Christian and heathen, | 551 | . | . |
| Boys in heathen schools, . . | 1,708 | . | . |
| Girls in heathen schools, . . | 32 | . | . |
| Pupils in Sunday schools, . . | . | 49 | . |
| Pupils in infant schools, . . | . | 37 | . |
| | 2,970 | 540 | 21 |

### *Finances.*

This Society has *special* funds, to which contributions are made, in addition to what

is given for the ordinary expenses. The Treasurer's last exhibit was as follows:

Income.

| | |
|---|---|
| Donations from auxiliaries, &c., | Fr. 204,581.14 |
| Avails of half-batz and kreuzer collections, | 195,365.25 |
| Donations from individuals, | 204,679.14 |
| Miscellaneous, &c., | 36,954.54 |
| | Fr. 641,580.67 |

Expenditures.

| | |
|---|---|
| Mission House, | Fr. 68,028.77 |
| Cost of administration, &c., | 71,688.35 |
| India mission, | 348,829.43 |
| Africa mission, | 181,675.51 |
| China mission, | 22,522.53 |
| North America, | 3,003.36 |
| | Fr. 695,747.95 |

In consequence of this excess of the expenditures above the income, the balance of the previous year has been reduced from Fr. 144,269.11 to Fr. 90,101.23.

Special Funds.

| | Industrial fund. | Fund for invalids and widows. | Fund to educate the children of missionaries. |
|---|---|---|---|
| | Fr. | Fr. | Fr. |
| Amount at the beginn'g of the y'r, | 110,210.86 | 127,340.18 | 2,331.27 |
| Received, | 1,005.32 | 22,332.63 | 31,441.63 |
| Paid out, | . | 6,672.57 | 35,191.19 |
| Amount at the close of the y'r, | 111,216.18 | 143,000.24 | —— |

In addition to the deficit in the last fund, there is an outstanding debt of Fr. 40,000, incurred for the erection of buildings to be occupied by the daughters of missionaries.

## Missionary Societies in Holland.

Holland has three missionary organizations. Besides the Netherlands Society, (one of the oldest in the world,) another has been recently formed, having a Mission House at Rotterdam, in which there are seven persons preparing for the missionary work in Java. It differs from the original Society in this, that it has no members except "believing" Christians. The Anabaptists also are already supporting three missionaries in Java; and they have one pupil at Rotterdam.

## Church of Scotland.

The foreign missionary operations of the Church of Scotland are not extensive. Until very recently, aside from efforts for the Jews, they were limited almost entirely to the support of three large educational institutions in India, one at Calcutta, one at Madras, and one at Bombay. Within three years, two new stations have been taken, also in India, at Gyah and Sealkote, with more direct reference to "having the gospel preached in the vernacular by European missionaries," "in accordance," the Committee say, "with the desire strongly expressed by the supporters of the mission." The whole European force of missionaries is but seven; four or five years ago it was but three; so that there has been progress of late.

According to the last Report, presented in May, 1861, the Institution at *Calcutta* had 720 pupils. Its educational efficiency was said to be improved, but no conversions had taken place during the year. At *Bombay*, four converts had been recently baptized. The number of pupils in the male branch of the mission school was 306; in the female branch, 96. At *Madras*, the number of pupils was 215; about twelve teachers were employed, and "to the regret of the Committee, they are compelled to employ some who are not themselves brought under the influence of Christian truth." The native church at Madras, with 70 or 80 communicants, is under the care of a native pastor. Since the previous report, four adults and two boys had been added by baptism. Two students of the seminary, licensed to preach the gospel by the Presbytery of Madras, were sent to Vellore in October, 1860, where they were engaged in the double work of teaching and preaching; thus making this a new station, or out-station of the mission. The Committee say, in the conclusion of the Report:

From the statements as to the work at the different stations, it appears that the Institutions for imparting a Christian education to the natives are still maintained at Calcutta, Madras and Bombay. The preparation of young men for the ministry also occupies a large share of attention. The congregation of natives, under a native pastor, at Madras, continues to flourish; while instruction is given in the vernacular by native licentiates at Vellore, and by catechists and others elsewhere. In accordance with the desire strongly expressed by the supporters of the mission, both at home and in India, preparation is now making for having the gospel preached in the vernacular by European missionaries. For this purpose, your missionaries at Gyah and Sealkote are zealously cultivating an acquaintance with the language, and taking every method of acquiring familiarity with the feelings, habits, and modes of thinking that prevail among the natives. The effect of their exertions will

afterwards appear; and there is every reason to hope that, by these means, many now in darkness may be enlightened and converted to the Christian faith. But your Committee are constrained to express their extreme regret that the funds at their disposal are not such as to warrant such an extension of the mission as they earnestly desire. The church might be expected to make contributions for the foreign missions on a scale far beyond that which has ever yet been reached. Instead of one European missionary at Calcutta, one at Gyah, and one at Madras, with only two at Bombay and Sealkote, there ought to be at least THREE MISSIONARIES AT EVERY STATION. But although licentiates, thoroughly qualified, are prepared to enter the mission field, and the Committee are decidedly convinced that the number of missionaries ought to be increased, they cannot take on themselves the responsibility of making additional appointments at an annual expenditure far exceeding that which the funds contributed by the church would enable them to meet. Some congregations contribute liberally, but there are still a considerable number of parishes in which no collection is made; while the contributions from many parishes are very small—some being not more than from ten to fifteen shillings each, and a few even less. * * Unless our congregations can be induced, in many cases, to double or triple their contributions, it is impossible to place the mission on a proper footing.

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## MISCELLANIES.

### Dr. Dwight on the "Extravagance" of Missionaries.

A correspondent writes to the New York Evangelist:—A few weeks since, a Missionary Convention was held in our place, which was addressed by Rev. Messrs. Dwight and Lindley, and Secretary Treat. Shortly after the close of the Convention, I received a letter from Dr. Dwight, from which I send you the following extract, as it may serve to correct an impression, which, though not general, exists to some extent. It will be read with the more interest now that that holy man has entered into rest:

"There is one topic which I fully intended to touch upon while speaking in ——, but forgot it. I have heard it intimated more than once, since my arrival in America, that foreign missionaries are living at their ease, in great measure; having plenty to eat and drink, &c.; residing in well furnished houses; and in short, being much better off in the world than many who contribute to the funds of the Board; and it seems to be implied by some, that the chief motive in engaging in this work, is the good salary we get.

"Now I do not suppose that there are many in our churches who cherish such views; and yet for *the few*, I would like to have said in ——, as I would elsewhere, something like the following:

"The salaries of the missionaries in our field were adjusted, after many years of experience in the land, so as to afford a *comfortable support*. As far as *I* am concerned, I can say that for many years I have been unable to procure a *comfortable* support from my salary. It certainly is not *comfortable* for a man with a large family, and being where he is liable to see much company, to be obliged every day to think and consult with his wife, as to whether he can afford to purchase a chicken for his table, or some butter, or some potatoes, or some eggs. But this has been a constant necessity with me for years. I do believe that for a whole twelvemonth at a time, in some cases, we have not seen a fowl in our house, simply because we could not afford to pay the price of one; and for weeks, and sometimes months, we have done without butter and potatoes for a similar reason. I wish you, dear brother, to understand that I am as far as possible from complaining of this. In the present state of things in the churches it must needs be, and I am content. But I think that some who make such statements as I have mentioned in regard to missionaries, would think it a hard case if they were to live on our fare, at times. I have not, for several years, been able to live upon my salary; and yet I would not exchange my position for that of any man in America, however rich he may be.

"The inconveniences and discomforts of living are such, in Turkey, that if I were a merchant or mechanic, I would not stay

there a year, nor a day. *For no amount of money* could I be induced to banish myself from America for such a country; and yet for Christ and for souls, I can cheerfully do it; and I consider myself the happiest man in the world. Again, when I go back, I expect to leave *five* of my *six* dear children in this country. Could I do that for *money!* No, no. I love them as I do my own life, and no amount of money could persuade me to tear myself away from them."

### A Sad Case of Persecution.

Mr. White writes from Marash, December 16, 1861: "One of the newly received members of our church became a Protestant seven or eight years ago. Her history is hardly credible, but I have it from her own lips, and it is familiar to all who know her.

"When she first embraced the truth her husband drove her from the house, and she remained away six weeks, a part of the time in the houses of the missionaries, and a part with native brethren. Her babe was taken from her, and from excessive crying, became blind, and afterwards died. Shortly after her husband had received her back, he took her to Payas,—a town near Scanderoon, on the Mediterranean,—hoping that, by threats and persecution, she would there be induced to give up her religion. She remained a year and a half, as it were a prisoner, and subjected to all kinds of ill treatment. She was beaten, thrown down, stamped upon; guns were pointed at her; she was struck in the face with the muzzles of the guns; and when she returned to Marash, so crippled were her arms, that she could not straighten them. Yet, during all her exile, she never once swerved from Christ. Her husband is naturally a morose, wicked man; but he has a special hatred towards Protestantism, and towards his wife for being a Protestant. For years he has scarcely spoken to her. She prepares his food and sets it before him, but he almost never speaks to her, and very rarely sleeps in his own house. All this is solely because she is a Protestant. These facts are confirmed by Deacon Hohannes, whose house adjoins hers. I almost wonder she has stood so firm; but she is only another proof of the power of divine grace."

### First Impressions in Madura.

Rev. D. C. Scudder, after having been five months connected with the Madura mission, India, in a letter to the Secretary of the American Board, referring to first and then to somewhat later impressions respecting the people, says: "I was particularly pleased with what I saw at Dindigul, [on the way to Madura.] Pastor Savarimuttu won my interest at once, by his modest bearing and thoroughly Christian appearance. Spending a Sabbath in a neighboring village, with Messrs. Webb and White, I had the first opportunity of looking at the character of native congregations. I must say that I was rather disheartened, and found that my first sight of the people who form the bulk of our native Christians, made me fear that I had rated their standing too high. There were, however, enough pleasant features in the scene in that little church to relieve the darkness of the view, and help to the forming of better balanced conclusions.

"I am happy here. The thought of having charge of a station, with all its peculiar responsibilities, often makes me shrink, as I think of my inexperience and conscious unfitness for the work; but I love the people, and am far more pleased with them than I expected to be. They are respectful, affectionate, obliging. I am surprised to find the heathen so uniformly courteous in their treatment of us. This afternoon I was stoned by some malicious person, while walking in the great temple, but this is the only instance of a breach of courtesy that I have met with since I came.

"One cannot but be impressed with the woful depth of degradation into which this people have sunk. If any are better instructed than those about them, their pride proves as great an obstacle to the reception of the truth as the ignorance of others. But the condition of the lower castes is certainly most deplorable, and he must be a stout-hearted Christian whose faith does not falter, as he enters a Pariah village and tries, in broken language, to

preach to the people of Jesus and his cross. Yet from the outcasts many of our Christians come, and in them one can almost see the light struggling to shine forth. Certain it is that no mere human philanthropy could stand before the facts which confront one here. Faith is our only strength. But there are bright spots, and God has granted us stays to our faith.

"No sight has been so inspiring to me as the gathering of the great body of Christian helpers, at our September meeting. Collected together in the large church, neatly clothed, and answering, with creditable correctness, the questions upon their yearly studies, or joining with fervency in the religious exercises, they formed a very significant, out-standing proof of the power of Christ's gospel. And when, at subsequent meetings, they came so cheerfully forward to contribute out of their poverty to the treasury of the Board, and were so clearly moved to it by the Spirit of God, they furnished additional evidence that their adherence to the gospel was no formal thing, but a true, hearty reception of the personal Christ."

### Madagascar.

The intelligence from Madagascar continues to be of great interest. The *Missionary Magazine*, of the London Missionary Society, for January, contains a letter to Rev. Mr. Ellis, dated September 11, 1861, and signed by seven persons, spoken of by the Magazine as "some of the most devoted Christian pastors and other native brethren in Madagascar," in which the writers say:

God has heard the prayers which we have offered to Him, and Madagascar is wide open for the Word of God. Those that were in bonds are now all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding places are now to be seen; and these are now new things with us.

On Thursday, the 29th August, 1861, we that were in concealment appeared: Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny. Then all the people were astonished when they saw us, that we were alive and not yet buried or eaten by the dogs; and there were a great many of the people desiring to see us, for they considered us as dead, and this is what astonished them. On the 9th of September, those that were in fetters came to Antananarivo, but they could not walk on account of the weight of their heavy fetters and their weak and feeble bodies.

And this we tell you, our beloved friend, that whosoever of our brethren or sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: "Write to our friends in London, and say that Radama II. reigns, and say, that whosoever wishes to come up can come." And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God. We are much in want of medicine, for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children and all the brethren and sisters in the faith. Until we meet may God bless you.

The Magazine for February contains, in connection with various other matters relating to the Island, a letter from Rev. J. J. Le Brun, of Mauritius, who embarked for Madagascar on hearing of the happy change there, in the hope of being permitted to proceed to the capital, and to render service to the native Christians. He was on his way to that place when he wrote, and sends a letter which he had received from some of the native pastors there, dated October 2. This letter is as follows:

We write you a few lines to inform you that we are filled with joy that the kingdom of God gains ground and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's day, 29th September last. As one house was not large enough to contain us all, we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of Christians they were exceedingly amazed, and what still increased their astonishment was the appearing in public of Christians who, having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim, "Truly God is great, who can thus watch over those who place their confidence in Him!" A general disposition to join us seems to take hold of the people. We therefore anxiously desire to see you here at Antananarivo, to consult with you about what it would be best to do under the circumstances. The king, Radama II., tells us to write and persuade the missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who

are at Mauritius. There is now no obstacle in the way; the road is open to everybody. Every one can pray in all security; the Word of God has free course in our midst. Bring, therefore, with you, all sorts of Malagasy books—the Bible, the New Testament, Tracts, and Alphabets, yea everything printed in the Malagasy language; for everybody here scrambles, as it were, for the Word of God. So ardent is the desire expressed for it that they throw themselves upon any portions they find!

French Roman Catholic Priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that he prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital. Such is a brief statement of our present position. Salutations. Adieu. May God bless us all, you as well as us.

The embassy sent to Madagascar by the Governor of Mauritius, to present the congratulations of the British Government to Radama II. on his accession to the throne, has returned; and in their report they say:

The members of the Mission had many opportunities of contrasting the state of the country during the rule of King Radama, and that existing only six months ago. It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital, and already a school has been established under the special patronage of the king, and for the short time it has been in existence appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed under ground.

A very strong feeling of attachment to the English prevails at Antananarivo, and English is spoken by several of the officers.

It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six months before, scenes of cruelty and tyranny had been enacted which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late queen's death, and parties of Christians who had been for many years in chains, were released at King Radama's accession.

Numbers of Romish missionaries have recently made their way to the Island, rendering prompt and earnest effort on the part of Protestants the more important; and it is very gratifying to see the announcement, that the Directors of the London Missionary Society hope, within a few months, to send six laborers to join Mr. Ellis there.

### A Bulgarian Priest.

Mr. Meriam, of Philippopolis, gives the following account of a conversation held by him recently with a priest, whose people had said to him, "Pray go to Priest —— and teach him to do his duty to us."

"The next day I called upon the priest designated, and conversed with him two hours. After the usual civilities, I asked, 'What progress are your people making in the Christian life?' He answered—'Christian life do you say? We know nothing about the Christian life. I will not conceal from you our condition; Christ has left us to fall away from him and to wander in darkness. Christianity is dead among us. From year to year we become worse and worse. We attend church and perform its ceremonies, because our fathers did, and not that it does us any good.' 'But how is this? Why are you in such a deplorable condition?' 'God is punishing us for our sins.' 'What are the sins for which God is punishing you?' 'The ignorance and hard-heartedness of the people. They no longer honor the priests, and no longer perform, with their hearts, the requirements of the church.' 'But, my friend, do the priests have no responsibility for this fearful condition of the people? Do you unfold the Word of God to them and give them advice?' 'We do not know how to preach, and nobody listens to our advice. If Christ himself should preach to my people they would not hear.' 'The truth is now the same two-edged sword as formerly; but, by your own confession, you do not present the truth to the consciences of your people. Do you know what the Apostle Paul says to the Romans, Romans x. 14, 15?' 'It would do no good; besides we know nothing about preaching; we have never learned.' 'If you cannot preach, you can pray for your

people.' 'No, no, I do not pray, for I have no hope that the people will ever be better.' 'How can you work on, year after year, without hope?' 'There is no ground for hope. I work on because in this way I get my bread.' 'But have you no higher motive for laboring among this people?' 'Why should I have? I purchased my place, that I might live easier than I could in any other trade. I tell you the people cannot grow better. We shall grow worse and worse until we become Mohammedans or infidels.' 'But has not Christ said, "Lo, I am with you alway, even unto the end of the world?"' 'But is it not evident that Christ has left us?' 'If you return to him, he will return to you. Here is a promise for you: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways, then I will hear from heaven, and will forgive their sin." Your duty is not to despair, but to take God at his word and obey him.' 'Alas such, things are out of our reach. We have been educated to do as we do; we cannot do otherwise.'"

### The Historical Sketches.

A pastor in Maine, in a recent letter, refers to the Sketches of the history of different missions of the Board now being issued, and to the use which he is making and which others may make of them, as follows:

"I write to express my gratification in the plan of issuing *Sketches* of the several missions for the use of ministers. I may take myself, I suppose, as a sample of many, and much as I would like to inform my people in such matters, I have not and never had books, time or strength, for extensive research. I have been in the habit of reading the Herald, but I retain very little, and cannot well gather from so broad a surface; but give me what you have begun to give, and every mission shall have a hearing from my pulpit. I began yesterday afternoon with a discourse on the Armenians of Turkey and the missions among them; drawing largely from your pamphlet, and filling in with what was readily recalled by it. The people, I am sure, were interested, as I was; and with the help of the *series*, and the plan we have adopted for contributions, I shall be able to give a better account of the present year than of any previous one."

### Poor, but Rich in Christ.

Mr. White, of Marash, says of one of the *very poor* women recently received to the Protestant church there: "Her husband being sick with dropsy, she supports the family, by bringing stones from the mountain with a donkey, or working in the cotton fields, at seven cents a day. She called recently to pay her monthly subscription to the Home Missionary Society. On inquiry, I found that she had sold a little cotton that morning for eight cents. She bought two cents' worth of soap, two cents' worth of meat for her sick husband, and the remainder she brought to aid in sending the gospel to the villages. I inquired in regard to the condition of the family. She said they had been compelled to sell their little home, and, one by one, nearly all their articles of furniture had gone; 'But oh, Mr. White,' she added, her eyes filling with tears, 'I have found such a treasure in Christ, I never think of these things.' Would that we were all as rich in grace as she!"

### The Men Wanted.

A missionary writing to young persons, from Western Asia, says: "Let me whisper it in your ears, my young friends, that very many wise and good people at home have very mistaken ideas about the sort of men needed for the missionary work, both at home and abroad. When a young man of piety and talents, one who has a call from some big city church, declines it, and decides to go to the West, to Oregon, to California, away down East among the forests of Maine, or to some foreign shore, among ignorant and dark-minded people, do we not sometimes hear it said, 'What a pity that *he* should go, when there are plenty of others who can be spared as well as not.' But let me tell you, that those who can be *spared as well as not* had better *not* be spared. They are not the men needed to do Paul's work, of preach-

ing Christ among the Gentiles, planting and training churches, and ordaining elders over them; not the men to lay the foundations of schools and colleges, and all the civil and religious institutions for coming generations. Oh no! If you know anybody who neither has nor can get a 'good call;' one who can easily be spared; who will not be missed at home; and who therefore thinks of being a missionary, whisper it gently to him that neither would he be *missed* abroad.

"You must remember that the 'calls' here are all to 'big cities' *needing* 'big churches,' and having also very big suburbs; and that therefore only the best men are needed; not those who can preach the prettiest, the greatest, or the most learned and eloquent sermons; but those who have the greatest power to instruct the minds and move the hearts of men, and to do it in the best way; using all their knowledge and eloquence to lead sinners to Christ, and to teach them the art of leading others to him also.

"Let no one suppose from this, that any one of us now in the missionary work supposes himself to be one of these 'first-rate' men. Men often appreciate most those excellencies which they lack; and can give most reasons why others should have them."

### Preaching to the Lepers.

Rev. E. Chester writes from Madras, November 25, 1861: "I have been, for the past three months, each Sabbath afternoon, to the Leper Hospital, about a mile from Royapuram. Rev. Mr. Bilderbeck, of the English Church mission, visits this hospital, and converses upon religious subjects with the inmates, more especially at the bedside when any are very sick; but he has never conducted a regular Sabbath service, as his duties in his church in Black Town prevent it. I have found the poor lepers most glad to have a meeting, and very regular in their attendance. About twelve of them, and of this number one woman, can read quite well. Some have asked me for spelling-books, and are now trying to learn to read. Six can now repeat [the answer to?] every question in the small catechism, which we use in our schools in Madura. I have also found out that they too love to sing, and we have two or three native lyrics each Sabbath. Four or five, who understand English quite well, who are in fact East Indians, come regularly to the service. Poor creatures, some have not a finger on either hand, and can with difficulty turn the pages, as we read together, a chapter from the New Testament. Some have no toes, and can with difficulty walk about, even in the hospital; and very many have one or both of their eyes affected by the disease. But all this is only the body—the poor, frail body. Within this casket, weak and imperfect, valueless and unsightly as it may seem, there is a gem of priceless worth. Poor lepers! If I may see but one of your number among the company of the redeemed in the land of bliss, washed in the blood of Christ, and led to apply to him for cleansing by means of any word I may have read or spoken, how shall I rejoice that I was permitted to make this visit to Madras."

### A Plan to be Thought of.

A letter recently received at the Missionary House, says of a certain pastor in the interior of Massachusetts: "He holds a missionary meeting once a year in each of his out-districts, where the people are too distant to attend the monthly concert; at which he gives missionary intelligence and takes a contribution for the Board. He prepares himself very thoroughly for these meetings. This year he has taken up Africa,—its relations to the past and the future in the establishment of the kingdom of Christ."

### The Poor Indian.

Mr. Riggs, of the Dakota mission, wrote January 3, to the Treasurer of the Board: "This is a hard winter for many of the poor Dakotas. I do not mean *our* people —their crops were pretty good—but those above, at Big Stone Lake and Lake Traverse, whose corn was destroyed by the army worm. There is now a full regiment of beggars gathered in here, who are depending on the Agent for food. He

makes an issue every week to them, but still they want more. Two weeks ago I visited all the tents, and made a roll of them, at the Agent's request; and still others are coming in and wanting to have their names entered on this 'Book of Life,' for it is to them a *book of life* indeed. It was but just now that our house was full of women, who had come on this errand. I wish they were as anxious to have their names enrolled in that other Book of Life."

### Irreligion and Mormonism at the Sandwich Islands.

Mr. Alexander, of the Sandwich Islands mission, wrote from Wailuku, December 23, that a large weekly newspaper, the Hoka Pakifika (Pacific Star) had lately sprung into existence, advocating the cause of infidelity and immorality. He adds: "There is also a renewed stir in the ranks of the Mormons. The new apostle of their cause is a Captain Gibson, aided by a young man from Northampton, Mass. It was suspected, for a while, that Gibson was leagued with some privateers; but the opinion is now gaining ground that he is indeed an agent of Brigham Young, and that the Mormons of Salt Lake meditate a descent upon the Islands, which they intend to seize and hold as a more pleasant home than Utah. The United States would probably feel that it was a good riddance, and be slow to interfere to prevent it; and whether England would interfere to throw over us her shield is doubtful. We must trust in the Lord rather than in princes. He has a people here, and I think he will not allow the Mormons to trample them under foot.

### Deaths.

Mrs. Wood.—We have to record the death, after a short and painful illness, of Mrs. Mary S. Wood, wife of George W. Wood, D. D., one of the Corresponding Secretaries of the American Board. She died in the city of New York, on the 4th of March, at the age of thirty-eight years. The funeral services, at the house of her father, Thomas Hastings, Esq., on the 7th, were unusually various and impressive; and the large attendance of sympathizing Christian friends, including a considerable number of pastors and other ministers of the gospel, showed the deep interest awakened by the bereavement.

Mrs. Wood had the advantage of an excellent parentage and religious training, and became a member of the church of Christ in early life. Her Christian course was always and eminently above reproach. She was remarkable for the combination of Christian graces in her character. If there was an excess in any one, it was in the direction of a self-sacrificing devotion to the welfare and happiness of others; such as had the effect, perhaps, to bring her life-work to a premature close. Love for Christ was her motive, and He doubtless accepted the sacrifice. For missionaries and their children, especially when returning sick from their distant fields, she was ever ready to exhaust her strength; and the numerous objects of her kindness will grieve to hear of her early death. The loss to her near relatives, is too great to be appreciated beyond the confines of the family circle; where, happily, the fountains of heavenly consolation have long been opened.

Rev. W. C. Shipman.—The Honolulu *Friend*, for January, contains the following notice: "Died at Kau, Hawaii, December 21, Rev. W. C. Shipman, aged 37 years, pastor of the native church and missionary of the American Board. The sudden death of this missionary, in the prime of life and in the midst of his usefulness, we announce with unfeigned sorrow. During his missionary life of six years, he had established a reputation for great efficiency, eminent practical common sense, and sincere devotion to the temporal and spiritual welfare of his people. His character somewhat resembled that of Neff, whose labors were abundant for his people among the Alpine mountains. Mr. Shipman left the United States in 1854, with the design of laboring in Micronesia; but on his arrival at the Sandwich Islands, in 1855, he was transferred to the church at Kau. He leaves a widow and three children to mourn his loss."

Miss Farrar.—Mr. Ballantine wrote from Ahmednuggur, January 25: "It falls to my lot to inform you of the death of our dear sister, Miss Farrar. She died this morning a little after one o'clock. She was in great bodily distress for the last thirty-six hours, and the pain ceased only a few minutes before she died, when she sank gently away, and breathed her last without a struggle. She was conscious to the last moment, and had no fear of death; its sting was taken away. She was enabled to put all her trust in Christ, and in him her soul had perfect peace. No clouds intercepted the bright rays of his love, and she even longed to be at home and at rest. She had every thing around her that she wanted, and often remarked, 'How comfortable I am! What more could I desire?' It was her wish to die and be buried in India; and all her property, with some slight exceptions, has been bequeathed to the mission, for the promotion of that work to which her life was devoted,—the education of native females."

Miss Farrar had been connected with the mission, a faithful and useful laborer, for more than thirty-four years, having sailed from Boston, June 5, and arrived at Bombay, December 28, 1827. She was a native of Marlboro', N. H., born April 20, 1795.

# DONATIONS.

## RECEIVED IN FEBRUARY.

### MAINE.

| | | |
|---|---|---|
| Cumberland co. Aux. So. H. Packard, Tr. | | |
| Falmouth, 1st par. | 10 00 | |
| Mechanic Falls, Cong. ch. m. c. | 7 00 | —17 00 |
| Kennebec co. Conf. of chs. | | |
| Hallowell, Cong. ch. | 41 29 | |
| Winslow, G. H. B. | 2 00 | —43 29 |
| Lincoln co. Aux. So. | | |
| Bath, Central cong. ch. and so. (of wh. fr. Charles Clapp, Jr., wh. cons. him an H. M. 100;) 164,79; m. c. 8,21; | | 173 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr. | | |
| Old Town, Cong. ch. | | 20 12 |
| | | 253 41 |
| Belfast, 1st cong. ch. | 15 00 | |
| Farmington, Cong. ch. m. c. | 6 00 | |
| Fryeburg, Cong. ch. and so. | 22 00 | |
| Machias, m. c. | 32 00 | |
| Skowhegan, Rev. T. S. Goodwin, | 5 00 | —80 00 |
| | | 333 41 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Cheshire co. Aux. So. A. Duren, Tr. | | |
| Alstead, Cong. ch. and so. | 4 65 | |
| Keene, do. m. c. 20,41; gent. 3,25; la. 32,81; a friend, 5; N. Wood, dec'd, 2; | 63 47 | |
| Marlboro', Cong. ch. and so. | 16 00 | |
| Roxbury, B. Nims, | 10 00 | |
| Swansey, Ch. and cong. | 11 76 | —105 88 |
| Grafton co. Aux. So. | | |
| Piermont, Cong. ch. and so. | | 29 00 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr. | | |
| Bedford, B. Nichols, | 25 00 | |
| Francestown, Cong. ch. and so. 52,65; m. c. 45; Miss Mary Dodge, a dying gift, 50; to cons. Miss Susan L. Dodge an H. M. | 147 65 | |
| Nashua, A friend, | 19 00 | —191 65 |
| Merrimack co. Aux. So. G. Hutchins, Tr. | | |
| Concord, 1st cong. ch. and so. 187,57; m. c. 18; wh. cons. Rev. Samuel Utley and John Ballard, H. M.; South cong. ch. and so. wh. cons. Miss Mary H. Dole an H. M. 100; | 305 57 | |
| Fisherville, Rev. A. W. Fiske, | 10 00 | |
| West Concord, Cong. ch. | 10 00 | —325 57 |
| Rockingham co. Conf. of chs. F. Grant, Tr. | | |
| Chester, Cong. ch. and so. wh. cons. Parker Morse an H. M. 106,79; Miss Lydia A. N. Webster, 30; | 136 79 | |
| Exeter, 1st and 2d chs. m. c. | 8 15 | |
| Northampton, Cong. ch. | 31 85 | |
| Stratham, Cong. par. m. c. | 3 22 | —180 01 |
| Strafford Conf. of chs. E. J. Lane, Tr. | | |
| Great Falls, 1st ch. to cons. Joseph H. Thompson an H. M. | | 93 34 |
| | | 925 45 |
| *Legacies.*—Derry, David Boynton, by Benjamin P. Stone, 100; int. 1,50; less ex. 7; | | 94 50 |
| | | 1,019 95 |

### VERMONT.

| | | |
|---|---|---|
| Addison co. Aux. So. A. Wilcox, Tr. | | |
| Cornwall, Cong. ch. and so. | 27 00 | |
| Orwell, do. | 22 25 | —49 25 |
| Caledonia co. Conf. of chs. E. Jewett, Tr. | | |
| St. Johnsbury, "Friends of missions," | | 200 00 |
| Chittenden co. Aux. So. E. A. Fuller, Tr. | | |
| Burlington, J. Lyman, 5; 1st Calv. cong. ch. and so. m. c. 40; | 45 00 | |
| Hinesburg, Cong. ch. | 13 00 | |
| Jericho Centre, C. Lyman, 11; indiv. of 1st cong. ch. 6; | 17 00 | |
| Underhill, Cong. ch. and so. 16; fem. cent so. 5; | 21 00 | —96 00 |
| Franklin co. Aux. So. C. B. Swift, Tr. | | |
| Enosburgh, Cong. ch. and so. gent. 100,97; la. 87,50; wh. cons. Mrs. A. B. Swift, of Enosburg, and Rev. C. W. Piper, of Bakersfield, H. M. | 188 47 | |
| Georgia, Cong. ch. m. c. | 10 00 | —198 47 |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr. | | |
| Thetford, 1st cong. ch. | | 65 32 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr. | | |
| Derby, Rev. J. Fraser, 2; cong. ch. and so. 5,50; | | 7 50 |
| Rutland co. Aux. So. J. Barrett, Tr. | | |
| Benson, Coll. | 4 25 | |
| Clarendon, m. c. | 5 64 | |
| Middletown, Coll. | 4 50 | |
| Rutland, Cong. ch. and so. 172; m. c. 23,97; | 195 97 | |
| Pittsford, do. 89,89; m. c. 21,11; | 111 00 | —321 36 |
| Windham co. Aux. So. F. Tyler, Tr. | | |
| W. Brattleboro', Cong. ch. and so. m. c. | | 36 00 |
| Windsor co. Aux. So. Rev. C. B. Drake, Tr. | | |
| Sharon, Cong. ch. and so. | | 17 70 |
| | | 991 60 |
| Island Pond, Cong. ch. and so. | | 12 00 |
| | | 1,003 60 |
| *Legacies.*—W. Brattleboro', Samuel Clark, by La Fayette Clark, Ex'r, | | 5,000 00 |
| | | 6,003 60 |

## MASSACHUSETTS.

Barnstable co. Aux. So.
East Falmouth, Indiv. 9 54
East Orleans, Cong. ch. m. c. 6 14—15 68
Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, Maplewood sem. m. c. 29 34
Sheffield, A friend, av. of gold thimble, 1 50—30 84
Boston, (Of wh. fr. Rev. H. B. H. 50; M. H. 25; an aged friend, 10; E. B. by J. B. 185; unknown, 2; a friend, 1;) 4,078 56
Essex co. North Aux. So. J. Caldwell, Tr.
Bradford, Cong. ch. m. c. 42 51
Haverhill, North cong. ch. and so. m. c. 28 51—71 03
Essex co. South Aux. So. C. M. Richardson, Tr.
Rockport, 2d cong. ch. 30 00
Essex co.
Lawrence, Lawrence st. ch. and so. 15 42
Franklin co. Aux. So. L. Merriam, Tr.
Shelburne Falls, Cong. ch. and so. 60; Conway District, for Africa, 5; 65 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 1st par. gent. and la. benev. asso. 144; L. H. 1; North par. m. c. 2; 147 00
Southampton, S. H. B. 1 00
South Hadley, 1st cong. ch. 140; L. G. 4; 144 00
West Cummington, Cong. ch. and so. 5 63—297 63
Middlesex co.
East Cambridge, Evan. cong. ch. m. c. 9 85
Fitchburg, A. Kenney, 12 00
Marlboro', Union ch. and so. 85 00
Stowe, Rev. R. W. Fuller, 3 60
Sudbury, Cong. ch. and so. 103,75; m. c. 59; 162 75
Waltham, Trin. ch. and so. 66 53
West Needham, Cong. ch. and so. 21 00
Winchester, do. (to cons. Mrs. ROXANNA M. CHAPMAN an H. M. 100;) 146 23—506 36
Norfolk co.
Roxbury, Vine st. ch. m. c. 34,41; Eliot ch. m. c. 11,30; 45 71
Sharon, Cong. ch. and so. 42 06
West Roxbury, South evan. ch. and so. m. c. 21,15; A. S. B. for ed. a pupil in Oroomiah, 20; 41 15—128 92
Plymouth co.
Marshfield, 1st ch. and so. 30 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Clinton, 1st evan. ch. and so. 39 62
Sterling, A friend, 5 00—44 62
Worcester co. North, C. Sanderson, Tr.
Hubbardston, H. Bennett, 10; Mrs. C. Wright, 5; 15 00
Worcester co. South, W. C. Capron, Tr.
Milford, A. G Underwood, 14 00
Upton, Mrs. Chloe Fiske, 5 00—19 00

5,348 05

Chelsea, Winnisimmet ch. and so. m. c. 45,36; Broadway ch. and so. m. c. 28,42; 73 78

5,421 83

*Legacies.*—Conway, Miss Jerusha Bartlit, by Phineas Bartlit, Ex'r, 300 00

5,721 83

## CONNECTICUT.

Fairfield co. East, Aux. So.
Bridgeport, Miss. and Benef. so. 1st cong. ch. 60 36
Danbury, Mater. asso. 12 00
Stratford, G. Loomis, 4 00—76 36
Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, 2d cong. ch. bal. 29 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Bristol, Gent. 67 50
East Hartford, Cong ch. gent. to cons. Mrs. ELLEN L. HOLMES an H. M. 100; gent. and la. to cons. Mrs. SUSAN EDGAR an H. M. 100; 223 00
Enfield, 1st cong. ch. 128 60
Farmington, Cong. ch. 241,27; X. Y. 20; 261 27
Hartford, Centre ch. m. c. 7,21; anonymous, 10; Pearl st. ch. miss. 13; E. H. 2; 32 21
Hartland, 1st eccl. so. 5 00
Manchester, 1st cong. ch. to cons. LEWIS E. BUNCE an H. M. 127 85
South Windsor, 2d cong. ch. 14,61; Wapping so. indiv. 3,50; 18 11
Unionville, Cong. ch. 36 87
West Suffield, do. 20 00—920 41
Hartford co. South, Aux. So. H. S. Ward, Tr.
New Britain, 1st cong. ch. 104 50
Newington, Cong. ch. and so. 195 00—299 50
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Milford. Cong. ch. and so. 126 95
Plymouth, Edward Langdon, 50; cong. ch. and so. 55,11; 105 11—232 06
Middlesex Asso. J. Marvin, Tr.
Old Lyme, Miss. so. 25 00
Old Saybrook, Cong. ch. 86,85; disc. 21c.; 86 64—111 64
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, 3d cong. ch. and so. 73,35; united m. c. 36,05; South ch. m. c. 4; Davenport chapel, m. c. 4,12; Yale coll. ch. m. c. 3,80; North ch. m. c. 12,63; a friend, 1; 134 95
New Haven co. East, F. T. Jarman, Agent.
Branford, Cong. ch. to cons. JOHN PLANT an H. M. 100 00
Guilford, 1st cong. ch. 100; Rev. G. 1. Wood, 1: 101 00—201 00
New Haven co. West Conso. W. Atwater, Tr.
Waterbury, Mrs. R. W. Carter, to cons. Rev. GEORGE BUSHNELL an H. M. 50 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Lebanon, Goshen, coll. to cons. J. M. PECKHAM an H. M. 105 70
Ledyard, Coll. 30 00
Montville, 1st ch. (of wh. fr. N. B. Bradford to cons. Mrs. S. A. FITCH of Salem, an H. M. 100;) 171 50
New London, 1st cong. ch. m. c. 78,33; a member of do. 50; 128 33—435 53
Tolland co. Aux. So. E. B. Preston, Tr.
Mansfield, Center cong. church and so. gent. 24,74; la. 22,62; m. c. 26,14; 2d cong. ch. and so. 35; 108 50
Hebron, 1st cong. ch. 60 00
Rockville, 1st cong. ch. and so. wh. with other dona. cons. STEPHEN G. RISLEY, Rev. A. S. WALKER and F. H. STICKNEY, H. M. 152,27; members of the Sab. sch. to cons. JOHN M. TURNER an H. M. 100; 252 27—420 77
Windham co. Aux. So. G. Danielson, Tr.
North Woodstock, Cong. ch. 82 00
West Woodstock, Mrs. G. B. 1 00
Willimantic, m. c. 18 79—101 79

3,013 01

*Legacies.*—Canton, Solomon Everest, by A. G. Hammond, Tr. 62 17
West Hartford, Mrs. A. P. Talcott, by Joseph E. Cone, Trustee, 83 61
West Haven, Rev. John Atwater, by J. Reynolds, Adm'r, 380 00
West Willington, Royal C. Eldridge, by Mrs. Almira Eldridge, Ex'x, 200 60—730 78

3,743 79

## RHODE ISLAND.

Little Compton, Male and fem. for. miss. so. 49,43; Miss Ruth A. Bailey, dec'd, 10; 59 43
Newport. Cong. ch. and so. gent. 82,75; la. 248,45; m. c. 60,67; (of wh. for African m. 30;) 391 87
Pawtucket, Cong. ch. and so. gent. (of wh. fr. a friend to cons. FRED-

ERIC SHERMAN an H. M. 100;) 198,50; la. 127,50; m. c. 170,50; individuals, 17,50; 514 00
Providence, Central cong. ch. and so. 584 75
Slatersville, Cong. ch. and so. 400 00—1,950 05

## NEW YORK.

Chatauque co. Aux. So. S. H. Hungerford, Agent.
Westfield, J. P. Fisher, 10; pres. ch. 50,08; 60 08
Silver Creek, Pres. ch. 22 06—82 14
Geneva and vic. Aux. So. W. H. Smith, Agent.
Chateaugay, Mrs. Smith, 10 00
Clyde, Pres. ch. 52 00
Livonia, do. 46; m. c. 10; 56 00
Lockport, Cong. ch. 26 83
Medina, Mrs. Baynes, 10 00
Youngstown, Pres. ch. 20 00
West Fayette, do. 2 80
177 63
Ded. exc. 72—176 91
Greene co. Aux. So. J. Doane, Agent.
Durham, Pres. ch. m. c. 35 81
Monroe co. and vic. E. Ely, Agent.
Brockport, S. Hubbell, 10 00
Nunda, 1st pres. ch. 10 00
Rochester, do. 142,79; Plymouth ch. m. c. 30; 172 79—192 79
By William Alling, Agent.
Rochester, Central pres. ch. 56 51
Victor, Pres. ch. 10 46—66 97
New York City and Brooklyn, A. Merwin, Tr.
(Of wh. fr. a gentleman, his own Executor, 1,600; H. M. Schieffelen, wh. cons. FANNY K. SCHIEFFELEN an H. M. 105; DAVID HOADLEY, wh. and prev. dona. cons. him an H. M. 50; students of Union Theol. sem. 13,73; Brooklyn, South pres. ch. 200,25; N. R. Dutch ch. a gent. 34; Park pres. ch. (of wh. fr. William W. Wickes, which cons. ELIZA P. WICKES and MARY H. WICKES, of Orange, N. J., H. M. 250.) 314,52; 2,481 82
Oneida co. Aux. So. J. E. Warner, Tr.
Utica, W. dividends, 33,60; Miss C. H. 5; 38 60
Waterville, Pres. ch. m. c. 59,41; Welsh Cong. ch. 5; 64 41—103 01
Otsego co. Aux. So. D. H. Little, Tr.
Springfield, Maria, Eliza and Hattie B. Cotes, to cons. Miss FANNY A. EARLE an H. M. 100; Mrs. Dean, for sup. of a girl in Oroomiah, 18; 118 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Ogdensburg, E. Thompson, to cons. EDMUND N. THOMPSON, of Wareham, Ms. an H. M. 100 00
3,357 45
Albany, 4th pres. ch. 100 00
Baldwinsville, 1st do. 21 07
Bridgehampton, Pres. ch. 25 00
Buskirk's Bridge, 85 00
Butternuts, An indiv. 51
Camden, Cong. so. 16 12
Circleville, Pres. ch. 10 00
East Bloomfield, Cong. ch. and so. m. c. 20 00
Glen's Falls, Pres. ch. 55; m. c. 30; Mrs. Judge Rosekrans, 20; 105 00
Hornellsville, Pres. ch. m. c. 5 00
Irvington, do. 9 66
Jasper, Mr. and Mrs. Lamson, 10; unknown, 1; 11 00
Kingsborough, D. B. Judson, by Mr. Lindley, 10 00
Lancaster, Pres. ch. 25 00
Malden, do. m. c. 7 00
Malone, Cong. ch. and so. (of wh. fr. Mr. and Mrs. Herrick, wh. with prev. dona. cons. MARY B. HERRICK an H. M. 25; Mr. and Mrs. S. C. Wead, wh. with prev. dona. cons. S. C. WEAD an H. M. 30; H. S. HOUSE, wh. with prev. dona. cons. him an H. M. 42;) wh. with prev. dona. cons. WM. G. DICKINSON and MARIA L. BARNARD H. M. 280 00
Mead's Creek, Ch. 3 25
Morrisania, 1st cong. ch. 12 00
Newburgh, Mrs. Eliza Fish, 5 00
Newport, Mrs. L. Swezey, 5 00
Palmyra, H. W. E. 51
Panama, Pres. ch. m. c. 7 00
Poughkeepsie, 1st cong. ch. 20 00
Troy, 2d pres. ch. Industrious so. 10 00
Washingtonville, 1st pres. ch. 20 75
Saratoga Springs, Pres. ch. 78 69
V. T. 10 00—902 56
4,260 01
*Legacies.* — Brooklyn, William C. Bowers, dec'd, by Mrs. ELIZABETH H. BOWERS, Ex'x, wh. cons. her and Miss MARGARET P., Miss CATHARINE R., Miss JOSEPHINE O., Miss EMMA E. and WILLIAM C. BOWERS, H. M. 1,000 00
Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 4,444 00—5,444 00
9,704 01

## NEW JERSEY.

Bloomfield, H. G. B. 50 00
Branchville, Pres. ch. 38 00
Hanover, 1st do. 57 90
Hoboken, Pres. ch. 30 00
Newark, 1st do la. miss so. 174,25; 2d pres. ch. coll. and m. c. 161,11; 335 36
Orange, J. C. B. 5 00
Rockaway, Pres. ch. a bal. 30
South Orange, D. J. Sprague, 10 00—526 56

## PENNSYLVANIA.

By Samuel Work, Agent.
Garland, Pres. ch. 2 00
Newville, Miss J. O. L. 10 00
Philadelphia, 1st pres. ch. (of wh. fr. Rev. A. B. 150; J. B. 100; A. W. 100; A. F. 50; W. G. C. 40; W. P. 30; G. W. T. 25; J. S. E. 20; W. L. H. 20; T. R. 20; A. R. P. 10; E. O. T. 10; J. C. J. 10; indiv. 49; ladies, 580,25; m. c. 185,47;) 1,419,72; Calvary ch. Miss E. M. S. 10; J. D. L. (of which for sup. of a student in Bebek seminary, 6,) 16; a lady, 2; 1,447 72
Pittsburg, 3d pres. ch. 588 74—2,048 46
Brooklyn, Pres. ch. 14 00
Carbondale, Mrs. J. 1 00
Erie, A friend, 3 00
Honesdale, Pres. ch. 100 00
Le Raysville, Cong. ch. 3 00
Lewiston, F. I. Hoffman, 10 00
North East, A widow lady, for Zulu m. 1 00
Philadelphia, M. B M. 1 00
Pleasant Mount, A country pastor, 5 00—138 00
2,186 46

## MARYLAND.

Camp Benton, S. B. Vrooman, U. S. A. 22 00

## DISTRICT OF COLUMBIA.

Camp Tenley, 62 Reg. N. Y. vol. 5 00
Washington, 4th pres. ch. 52,45; Rev. J. C. Smith, 12; 64 45—69 45

## VIRGINIA.

French Creek, Mrs. M. Phillips, 1 50

## OHIO.

By G. L. Weed, Agent.
Cincinnati, 2d pres. ch (of wh. for China miss. 5;) 185,45; m. c. 1,35; 3d do. m. c. 2,10; Welsh cong. ch. 32,79; 1st ortho. cong. ch. m. c. to cons. Mrs. CARO-

| | | |
|---|---|---|
| LINE M. CHURCH an H. M. 100; | 321 69 | |
| Johnstown, Mrs. M. S. Garland, 20; pres. ch. m. c. 5; | 25 00 | |
| Walnut Hills, Lane sem. ch. m. c. | 5 00 | —351 69 |
| Claridon, Indiv. for sup. of a native pastor at Mandapasalie, India, | 5 00 | |
| Cleveland, 1st pres. ch. m. c. | 18 66 | |
| Edinburg, A. K. B. | 1 00 | |
| Hudson, Rev. C. Pitkin, | 10 00 | |
| North Dover, S. Osborn, | 7 00 | —41 66 |
| | | 393 35 |
| *Legacies.*—Cleveland, Elisha Taylor, by Elisabeth E. Taylor, | | 120 00 |
| | | 513 35 |

## INDIANA.

| | | |
|---|---|---|
| Columbus, Pres. ch. | 15 00 | |
| Madison, 2d do. | 100 00 | |
| West Creek, Mrs. and Miss G. | 5 00 | —120 00 |

## ILLINOIS.

| | | |
|---|---|---|
| By Rev. C. Clark, Agent. | | |
| Chicago, Mrs. Bogue, 4; 3d pres. ch. 103,84; | 107 84 | |
| Knoxville, Pres. ch. | 21 32 | —129 16 |
| Brighton, "A teacher's thank-offering," | 50 00 | |
| Carlinville, Pres. ch. | 15 00 | |
| Chicago, New England ch. | 100 00 | |
| Danville, Pres. ch. | 20 18 | |
| Elmwood, Cong. ch. | 10 00 | |
| Perry, R. C. N. | 1 00 | |
| Rockford, La. miss. so. 15; Westminster pres. ch. 17; | 32 00 | |
| Rushville, Pres. ch. m. c. | 6 48 | |
| Woodburn, R. R. Tompkins, | 15 00 | —249 66 |
| | | 378 82 |

## MICHIGAN.

| | | |
|---|---|---|
| By Rev. C. Clark, Agent. | | |
| Battle Creek. Mr. C. | 1 60 | |
| Galesburg, Cong. ch. 7,55; S. Hunt, 15; | 22 55 | |
| Hillsdale, Pres. ch. Miss H. | 2 00 | |
| Richland, Pres. ch. | 14 93 | —40 48 |
| Kalamazoo, P. L. H. | 5 00 | |
| Milford, United pres. and cong. ch. 21,65; H. T. W. 5; | 26 65 | |
| Pontiac, 1st cong. ch. and so. 30,68; less exc, 20c.; | 30 48 | |
| Three Rivers, Pres. ch. | 66 00 | |
| Ypsilanti, 1st do. bal. | 30 00 | —158 13 |
| | | 198 61 |

## WISCONSIN.

| | | |
|---|---|---|
| Columbus, N. S. pres. ch. | 12 00 | |
| Geneva, Pres. ch. | 40 00 | |
| Hartford, Cong. ch. | 22 00 | |
| Neenah, N. S. pres. ch. | 10 00 | —84 00 |

## IOWA.

| | | |
|---|---|---|
| Denmark, Mrs. H. T. 5; Mrs. E. F. 5; four indiv. 5; | 15 00 | |
| Grandview and Pine Creek, Ger. cong. chs. | 3 45 | |
| Green Mountain, Cong. ch. | 20 00 | |
| Inland, Rev. S. N. Grout, | 7 00 | |
| Magnolia, Cong. ch. | 3 60 | |
| Nevin, Cong. so. | 5 37 | |
| Toledo, E H. Dodd, | 4 00 | —58 42 |

## MISSOURI.

| | |
|---|---|
| St. Louis, S. P. 50; less exc. 75c; | 49 25 |

## KANSAS.

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| Topeka, 1st cong. ch. and so. | 14 00 |

## CALIFORNIA.

| | |
|---|---|
| San Francisco, 1st cong. ch. m. c. (of wh. to cons. Rev. E. S. LACY an H. M. 50.) 109,35; CHARLES DANA, which with dona. fr. 1st ch. cons. him an H. M. 50; less exc. 6,13; | 153 22 |

## FOREIGN LANDS AND MISSIONARY STATIONS.

| | |
|---|---|
| Aintab, Turkey, Students, | 11 72 |
| Arabkir, Turkey, S. R. and fam. 2,20; G. A. P. and fam. 2,20; H. a thank offering, 10; m. c. 4,48; juv. so. 95c.; | 19 83 |
| China, S. Wells Williams, | 98 38 |
| Dakota m. Hazlewood ch. 2,97; m. c. 2,96; | 5 93 |
| Danville, C. E. Cong. ch. and so. m. c. | 10 00 |
| Dindigul, India, Rev. E. Webb, 25; Mrs. W. 10; ch. and cong. 23,27; pastor of do. 3,50; catechists and school-masters, 11,12; | 72 89 |
| England, William Gillebrand, 100; a lady, 96,90; | 196 90 |
| Montreal, Can. J. Ferrier, | 10 00 |
| Aleppo, Turkey, Rev J. WORTABET, wh. cons. him an H. M. | 52 00 |
| Zulu miss. Rev. A. Abraham, | 100 00 |
| By G. Washburn. Capt. Bake, 4,40; Cesarea, m. c. 13,58; Edinjuk, native coll. 5,37; Smyrna, Rev. D. Ladd, 50; Jennie Dodd, dec'd, 1,50; a lady, 50; Yozgat, 1,75; | 126 60 |
| | 704 25 |

## MISSION SCHOOL ENTERPRISE.

RECEIVED IN FEBRUARY.

| | |
|---|---|
| MAINE.—Brunswick, Two sisters, for sup. of a pupil in the girls' sch. at Oroomiah, 18; Miss F. A. M'Keen's s. s. class, 2,75; | 20 75 |
| NEW HAMPSHIRE.—Amherst, s. s. so. to sup. a miss. sch. at Madura, 25; Concord, South cong. s. s. 30; | 55 00 |
| VERMONT.—Middlebury, cong. s. s. 15; W. Brattleboro', cong. s. s. 22,10; Westminster, cong s. s. 3; Windsor, cong. s. s. 12; | 52 10 |
| MASSACHUSETTS.—Boston, Children of Essex st. mater. asso. 1,50; a youth, 35c.; Shelburne Falls, cong. s. s. for yo. ladies' sch. Oroomiah, 18; Springfield, 1st ch. s. s. infant class, 4,25; | 24 10 |
| CONNECTICUT.—Farmington, 7,07; Willimantic, cong. s. s. 18.77; Windsor Locks, Edith Allen, birth-day offering, her own earnings, 3,25; Wallingford, cong. s. s. 12; | 41 09 |
| RHODE ISLAND.—Newport, United cong. ch. and so. s. s. | 36 13 |
| NEW YORK.—Malone, Cong. s. s. 40,47; Northville, s. s. for miss. sch. in India, 10; Nunda, children of G. H. 1,37; New York, several chil. by J. W. Beekman, 7,62; a mem. of Allen st. pres. ch. 50; | 109 46 |
| PENNSYLVANIA.—A friend, 50; Philadelphia, 1st pres. ch. s. s. 94,61; Blockley miss. sch. 10,50; H. M. Chance, 2,52; T. M. Chance, 50c.; | 158 13 |
| DELAWARE.—Wilmington, Hanover st. pres. s. s. | 20 00 |
| OHIO.—Bowling Green, Rev. P. C. Baldwin, to ed. girls in India, | 5 00 |
| ILLINOIS.—Chicago, South cong. ch. Mrs. Dill's s. s. class, 2; Griggsville, cong. s. s. 29,50; Knoxville, pres. s. s. 8,68; | 40 18 |
| IOWA.—Denmark, s. s. 50: Wayne, Henry M., Eliza Ann, and Lucretia Smith, avails of wheat, 2; | 52 00 |
| FOREIGN LANDS.—Central Turkey, E. sch. 4; Danville, Can. East, cong. s. s. 10; Yozgat, Turkey, for sch. fund, 2,10; | 16 10 |
| | 630 04 |

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|---|---|
| Donations received in February, | 22,497 29 |
| Legacies, | 11,689 28 |
| | $34,186 57 |
| ☞ TOTAL from September 1st, 1861, to February 28th, 1862, | $136,613 40 |

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